CHARACTERISTICKS,

&c.

VOLUME I.

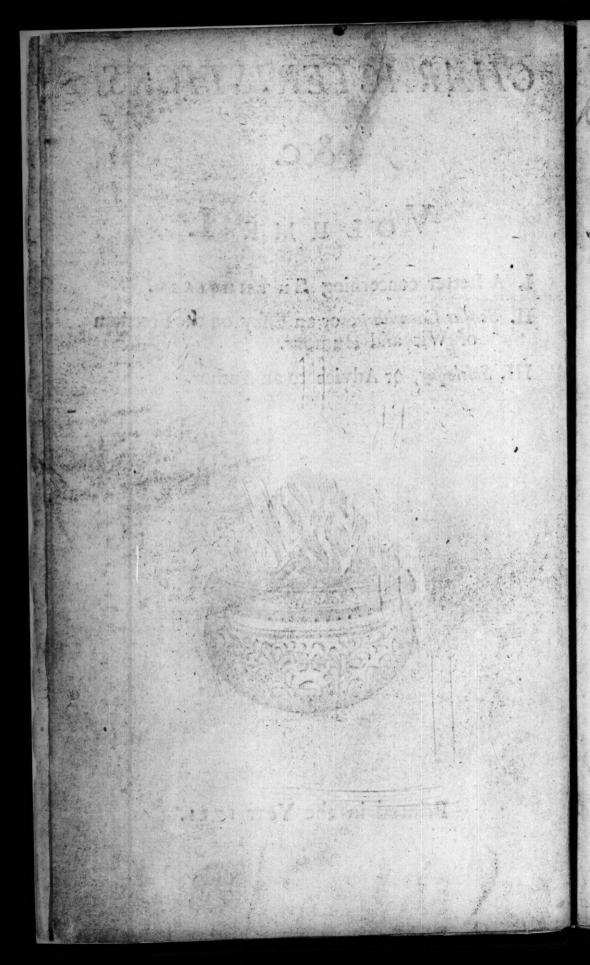
1. A Letter concerning ENTHUSIASM.

II. Sensus Communis, or an Essay on the Freedom of Wit and Humour.

III. Soliloguy, or Advice to an Author.



Printed in the Year 1711.



CHARACTERISTICKS

OF

Men, Manners, Opinions, Times.

In THREE VOLUMES.

VOL. I.

I. A Letter concerning ENTHUSIASM.

II. Sensus Communis, or an Esfay on Wit, &c.

III. Soliloguy, or Advice to an Author.

VOL. II.

IV. An Inquiry concerning Virtue and Merit.
V. The Moralists: a Philosophical Rhapsody.

VOL. III.

VI. MISCELLANEOUS REFLECTIONS on the said Treatifes, and other Critical Subjects.



ANNO 1711.

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PREFACE.

F the Author of these united Tracts had been any Friend to PREFACES, he wou'd probably have made his En-

trance after that manner, in one or other of the Five Treatises formerly publish'd: But as to all Prefatory or Dedicatory Discourse, he has told us his Mind Sufficiently, in that Treatise which he calls Soliloquy. Being satisfy'd, however, that there are many Persons who esteem these Introductory Pieces as very essential in the Constitution of a Work; he

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has

PREFACE.

has thought fit, in behalf of his honest Printer, to substitute these Lines, under the Title of A PREFACE; and to declare, "That (according to his best" Judgment and Authority) these Pre-"sents ought to pass, and be received, construed, and taken, as satisfactory in full, for all Preliminary Composition, Dedication, direct or indirect Application for Favour to the Publick, or to any private Patron, or Party whatsoever: Nothing to the contrary appearing to him, from the side of Truth, or Reason." Witness his Hand, this Fifth Day of December, 1710.

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NOTE, that if in this joint-Edition our Author appears somewhat transform'd, by his new Dress of Greek and Latin Quotations; 'tis his Margin alone which makes the difference: His Page stands much as before. Nor needs the Reader trouble himself with the rest; unless he has the Curiosity to examine whether the Author has produc'd good Authoritys for what he had before presum'd to advance.

TOTE, that if in this joint Edicioour ful or appears limenters and it from de les fils nome Des cost Cheele de la landin occur. ablest mades the diploper: His Page Condition to the Property West meets and Crain trained lindelf with the refer of me the hole of Caropivia couning while the distance for the product of Authorities for state backet legion project to advance.

TREATISE I.

VIZ.

A

LETTER

CONCERNING

ENTHUSIASM,

TO

My Lord * * * * *.

Quid vetat?

Horat. Sat. 1.

Printed first in the Year M. DCC. VIII.

TREATISE I.

VIZ

A

LETTER.

ENTHUSIASM,

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My Lord * ***

Quid votat?

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Horat. Sat. 1.

Printed first in the Year M. DCC. VIII.



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Things by a better Standard than that of

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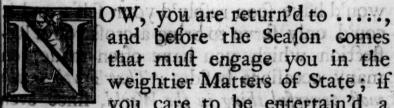
remarkable Confusint, when oblig'd

astume this Charactura and you have won-

der'd, perhaps, why that Air of the

which fits to gracefully with an Antiena My Lord, Sept. 1707.

dat as to this Doubt, you



you care to be entertain'd a while with a fort of idle Thoughts, that pretend only to Amusement, and have no relation to Business or Affairs, you may cast your Eye slightly on what you have before you; and if there be any thing inviting, you may read it over at your lei-fure. 4

Sect. 1.

IT has been an establish'd Custom for Poets, at the entrance of their Work, to address themselves to some Muse: and this Practice of the Antients has gain'd so much Repute, that in our days we find it almost constantly imitated. I cannot but fancy however, that this Imitation, which passes fo currently with other Judgments, must at some time or other have stuck a little with your Lordship; who is us'd to examine Things by a better Standard than that of Fashion or the common Taste. You must certainly have observ'd our Poets under a remarkable Conftraint, when oblig'd to assume this Character: and you have wonder'd, perhaps, why that Air of Enthusiasm which fits so gracefully with an Antient, shou'd be so spiritless and aukard in a Modern. But as to this Doubt, your Lordship wou'd have soon resolv'd your self: and it cou'd only ferve to bring a-cross you a Reflection which you have often made, on many occasions besides; That Truth is the most powerful thing in the World, since even Fiction it self must be govern'd by it, and can only please by its resemblance. The Appearance of Reality is necessary to make any Passion agreeably represented: and to be able to move others, we must first be mov'd our-felves, or at least feem to be fo, upon some probable Grounds. Now what possibility is there that a Modern, who is known

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known never to have worship'd Apollo, Sect. 1. or own'd any fuch Deity as the Muses, shou'd persuade us to enter into his pretended Devotion, and move us by his feign'd Zeal in a Religion out of date? But as for the Antients, 'tis known they deriv'd both their Religion and Polity from the Muses Art. How natural therefore must it have appear'd in any, but especially a Poet of those times, to address himself in Raptures of Devotion to those acknow-ledg'd Patronesses of Wit and Science? Here the Poet might with probability feign an Extafy, tho he really felt none: and supposing it to have been mere Affectation, it wou'd look however like fomething natural, and cou'd not fail of pleafing.

Bur perhaps, my Lord, there was a further Mystery in the case. Men, your Lordship knows, are wonderfully happy in a Faculty of deceiving themselves, whenever they fet heartily about it: and a very imall Foundation of any Passion will serve us, not only to act it well, but even to work our-felves into it beyond our own reach. Thus by a little Affectation in Love-Matters, and with the help of a Romance or Novel, a Boy of Fifteen, or a grave Man of Fifty, may be fure to grow a very natural Coxcomb, and feel the Belle Passion in good earnest. A Man of tolerable Good-Nature, who happens to be a little

Sect. 1. little piqu'd, may, by improving his Reference, become a very Fury for Revenge. Even a good Christian, who would needs be over-good, and thinks he can never believe enough, may, by a small inclination well improv'd, extend his Faith so largely, as to comprehend in it not only all Scriptural and Traditional Miracles, but a solid System of Old-Wives Storys. Were it needful, I cou'd put your Lordship in mind of an Eminent, Learned, and truly Christian Prelate you once knew, who cou'd have given you a full account of his Belief in Fairys. And this, methinks, may serve to make appear, how far an antient Poet's Faith might possibly have been rais'd, together with his Imagination.

But we Christians, who have such ample Faith our-selves, will allow nothing to poor Heathens. They must be Insidels in every sense. We will not allow em to believe so much as their own Religion; which we cry is too absurd to have been credited by any besides the mere Vulgar. But if a Reverend Christian Prelate may be so great a Volunteer in Faith, as beyond the ordinary Prescription of the Catholick Church, to believe in Fairys; why may not a Heathen Poet in the ordinary way of his Religion be allowed to believe in Muses? For these, your Lordship knows, were so many Divine Persons in the Heathen Creed,

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and were essential in their System of Theo Sect. 1: logy The Goddesses had their Temples and Worship, the same as the other Deitys: And to disbelieve the Holy Nine, of their Apo LLO, was the fame as todeny Jove himself, and must have been esteem'd equally Profane and Atheiftical by the generality of fober Men. Now what a mighty advantage must it have been to an antient Poet to be thus Orthodox, and by the belp of his Education, and a Good-Will into the bargain, to work himself up to a Belief of a Divine Presence and Heavenly Inspiration? It was never furely the Business of Poets in those days to call Revelation in question, when it evidently made so well On the contrary, they cou'd for their Art. not fail to animate their Faith as much as possible; when by one strong Act of it, they cou'd raife themselves into such Angelical Company.

How much the Imagination of fuch a Presence must exalt a Genius, we may observe merely from the Insluence which an ordinary Presence has over Men. Our modern Wits are more or less rais'd by the Opinion they have of their Company, and the Idea they form to themselves of the Persons to whom they make their Addresses. A common Actor of the Stage will inform us how much a full Audience of the Better Sort exalts him above the common pitch.

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And

Sect. 1. And you, my Lord, who are the noblest Actor, and of the noblest Part assign'd to any Mortal on this earthly Stage, when you are acting for Liberty and Mankind; does not the blick Presence, that of your Friends, and Well-wishers to your Cause, add something to your Thought and Genius? Or is that Sublime of Reason, and that Power of Eloquence, which you discover in publick, no more than what you are equally Master of in private, and can command at any time, alone, or with indifferent Company, or in any easy or cool hour? This indeed were more Godlike; but ordinary Humanity, I think, reaches not so high.

For my own part, my Lord, I have really fo much need of some considerable Presence or Company to raise my Thoughts on any occasion, that when alone, I must endeavour by Strength of Fancy to supply this want; and in default of a Muse, must inquire out some Great Man of a more than ordinary Genius, whose imagin'd Presence may inspire me with more than what I feel at ordinary hours. And thus, my Lord, have I chosen to address my self to your Lordship; the without subscribing my Name: allowing you, as a Stranger, the full Liberty of reading no more than what you may have a fancy for; but referving to my felf the privilege of imagining you read

concerning ENTHUSTASM.

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read all, with particular notice, as a Friend, Sect. 2, and one whom I may justifiably treat with the Intimacy and Freedom which follows.

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der her from being arraign'd in every Shape

IF the knowing well how to expose any Infirmity or Vice were but a fufficient Security for the Vertue which is contrary, how excellent an Age might we be prefum'd to live in! Never was there in our Nation a time known, when Folly and Extravagance of every kind was more sharply inspected, or more wittily ridicul'd. And one might hope at least from this good Symptom, that our Age was in no declining State; fince whatever our Diftempers are, we stand so well affected to our Remedys. To hear the being told of Faults, is in private Persons the best token of Amendment. 'Tis feldom that a Publick is thus difpos'd. For where Jealoufy of State, or the Ill Lives of the Great People, or any other Cause is powerful enough to restrain the Freedom of Censure in any part, it in effect destroys the Benefit of it in the whole. There can be no impartial and free Censure of Manners where any peculiar Custom or National Opinion is set apart, and not only exempted from Criticism, but even flatter'd with the highest Art. 'Tis only in a free Nation, such as ours, that Imposture has no Privilege; and

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Section and that neither the Credit of a Court, the Power of a Nobility, nor the Awfulness of a Church can give her Protection, or hinder her from being arraign'd in every Shape and Appearance. Tis true, this Liberty may feem to run too far. We may perhaps be faid to make ill use of it. So every one will fay, when he himself is touch'd, and his Opinion freely examin'd. But who shall be Judg of what may be freely examin'd, and what may not? Where Liberty may be us'd; and where it may not? What Remedy shall we prescribe to this in general? Can there be a better than from that Liberty it felf which is complain'd of? If Men are vicious, petulant or abusive; the Magistrate may correct them; But if they reason ill, 'tis Reason still must teach 'em to do better. Justness of Thought and Stile, Refinement in Manners, good Breeding, and Politeness of every kind, can come only from the Trial and Experience of what is best. Let but the Search go freely on, and the right Measure of evety thing will foon be found. Whatever Humour has got the start, if it be unnatural, it cannot hold; and the Ridicule, if ill plac'd at first, will certainly fall at last where it deferves.

> I HAVE often wonder'd to see Men of Sense so mightily alarm'd at the approach of any thing like Ridicule on certain Subjects;

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jects; as if they mistrusted their own Judg- Sect. 2. ment. For what Ridicule can lie against Reason? Or how can any one of the least Justness of Thought endure a Ridicule wrong plac'd? Nothing is more ridiculous than this it self. The Vulgar, indeed, may swallow any fordid Jest, any mere Drollery or Buffoonery; but it must be a finer and truer Wit that takes with the Men of Sense and Breeding, How comes it to pass then, that we appear such Cowards in reasoning, and are so asraid to stand the Test of Ridicule? --- O! say we, the Subjects are too grave-Perhaps fo: but let us fee first whether they are really grave or no: for in the manner we may conceive 'em, they may peradventure be very grave and weighty in our Imagination; but very ridiculous and impertinent in their own nature. Gravity is of the very Essence of Imposture. It does not only make us to mistake, other Things, but is apt perpetually almost to mistake it self. For in common Behaviour, how hard a thing is it for the grave Character to keep long out of the limits of the formal one? We can never be too grave, if we can but be affur'd we are really fo: and we can never too much honour or revere any thing for grave; if we are affur'd the Thing is grave, as we apprehend it. The main Point is to know always true Gravity from the false: and this can

Sect. 2 can only be, by carrying the Rule con-Ifantly with us, and freely applying it not only to the Things about us, but to ourselves. For if unhappily we lose the Meafure in our-selves, we shall soon lose it in every thing besides. Now what Rule or Measure is there in the World, but by considering the real Temper of Things, to find which are truly ferious, and which ridiculous? And how can this be done, but by applying the Ridicule, to fee whether it will bear? But if we fear to apply this Rule in any thing, what Security can we have against the Imposture of Formality in all things? We have allow'd our-selves to be Formalists in one Point; and the fame Formality may rule us as it pleases in all other.

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'T is not in every Disposition that we are capacitated to judg of things. We must beforehand judg of our own Temper, and accordingly of other things that fall under our Judgment. But we must never more pretend to judg of things, or of our own Temper in judging them, when we have given up our preliminary Right of Judgment, and under a Presumption of Gravity, have allow'd our selves to be most ridiculous, and to admire prosoundly the most ridiculous Things in nature, at least for ought we know. For having resolv'd never to try, we can never be sure.

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Body are both of Jem naturally fubject to This, my Lord, I may fafely aver, is fo true a thing in it-felf, and fo well known for Truth by the cunning Formalifts of the Age, that they can better bear to have their Impostures rail'd at, with all the Bitterness and Vehemence imaginable, than to have them touch'd ever so gently in this other way. They know very well, that as Modes and Fashions, so Opinions, the ever fo ridiculous, are kept up by Solemnity: and that those formal Notions which grew up probably in an ill Mood, and have been conceiv'd in fober Sadness, are never to be remov'd but in a fober kind of Chearfulness, and by a more easy and pleasant way of Thought. There is a Melancholy which accompanys all Enthusiasm. . Be it Love or Religion (for there are Enthusiasms in both) nothing can put a stop to the growing mischief of either, till the Melancholy be remov'd, and the Mind at liberty to hear what can be faid against the Ridiculousness of an Extreme in either way.

It was heretofore the Wisdom of some wise Nations, to let People be Fools as much as they pleas'd, and never to punish seriously what deserv'd only to be laugh'd

at,

Sect. 2. at, and was after all best cur'd by that innocent Remedy. There are certain Humours in Mankind, which of necessity must have vent. The Human Mind and Body are both of 'em naturally subject to Commotions: and as there are strange Ferments in the Blood, which in many Bodys occasion an extraordinary discharge; fo in Reason too, there are heterogeneous Particles which must be thrown off by Fermentation. Shou'd Physicians endeayour absolutely to allay those Ferments of the Body, and strike in the Humours which discover themselves in such Eruptions, they might, instead of making a Cure, bid fair perhaps to raise a Plague, and turn a Spring-Ague or an Autumn-Surfeit into an epidemical malignant Fever. They are certainly as ill Physicians in the Body-Politick, who wou'd needs be tampering with these mental Eruptions; and under the specious pretence of healing this Itch of Superstition, and faving Souls from the Contagion of Enthuliasm, shou'd fet all Nature in an uproar, and turn a few innocent Carbuncles into an Inflammation and mortal Gangrene.

We read * in History that Pan, when he accompany'd Bacchus in an Expedition to the Indies, found means to strike a

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Terror thro a Host of Enemys, by the Sect. 2. help of a small Company, whose Clamors he manag'd to good advantage among the ecchoing Rocks and Caverns of a woody Vale. The hoarse bellowing of the Caves, join'd to the hideous afpect of fuch dark and defart Places, rais'd fuch a Horror in the Enemy, that in this state their Imagination help'd 'em to hear Voices, and doubtless to see Forms too, that were more than Human: whilst the Uncertainty of what they fear'd made their Fear yet greater, and foread it faster by implicit Looks than any Narration cou'd convey it. And this was what in after-times Men call'd a Panmick. The Story indeed gives a good Hint of the nature of this Passion, which can hardly be without some mixture of Enthuliaim, and Horrors of a superstitious or when Convalions happen in bail

or other ame-Storme, executivousles. WE may with good reason call every Passion Pannick which is rais'd in a Multitude, and convey'd by Aspect, or as it were by Contact or Sympathy. Thus popular Fury may be call'd Pannick, when the Rage of the People, as we have fornetimes known, has put them beyond themlelves sefpecially where Religion has had to do. And in this state their very Looks are infectious. The Fury flies from Face to Face: and the Difease is no sooner seen than caught. Those who in a better Situation Incilions,

der the power of this Passion, have own'd that they saw in the Countenances of Men something more ghastly and terrible than at other times is express'd on the most passionate occasions. Such force has Society in ill, as well as ingood Passions: and so much stronger any Affection is for being social and communicative.

Thus, my Lord, there are many Pannicks in Mankind, besides merely that of Fear. And thus is Religion also Pannick; when Enthusiasm of any kind gets up; as oft, on melancholy occasions, it will do. For Vapors naturally rife; and in bad times especially, when the Spirits of Men are low, as either in publick Calamitys, or during the Unwholesomness of Air or Diet, or when Convulsions happen in Nature, Storms, Earthquakes, or other amazing Prodigys: at this feafon the Pannick must needs run high, and the Magistrate of necessity give way to it. For to apply a ferious Remedy, and to bring the Sword, or Fasces, as a Cure, must make the Case more melancholy, and increase the very Cause of the Distemper. To forbid Mens natural Fears, and to endeavour the overpowering them by other Fears, must needs be a most unnatural Method. The Magistrate, if he be any Artist, shou'd have a gentler hand; and instead of Causticks, Incisions. DOD

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Incisions, and Amputations, shou'd be Sect. 2. using the softest Balms; and with a kind Sympathy entering into the Concern of the People, and taking, as it were, their Passion upon him, shou'd, when he has sooth'd and satisfy'd it, endeavour, by chearful ways, to divert and heal it.

THIS was antient Policy: and hence (as a notable Author of our Nation expresses it) it is necessary a People shou'd have a * Publick Leading in Religion. For to deny the Magistrate a Worship, or take away a National Church, is as mere Enthusiasm as the Notion which sets up Persecution. For why shou'd there not be publick Walks, as well as private Gardens? Why not publick Librarys, as well as private Education and Home-Tutors? But to prescribe bounds to Fancy and Speculation, to regulate Mens Apprehensions and religious Beliefs or Fears, to suppress by Violence the natural Passion of Enthusiasm, or to endeavour to ascertain it, or reduce it to one Species, or bring it under any one Modification, is in truth no better Sense, nor deserves a better Character, than what the Comedian declares of the like Project in the Affair of Love-

^{*} Harrington.

ALETTER

Sect. 2.

Quàm si des operam ut cum ratione insanias.

No T only the Visionarys and Enthufiasts of all kinds were tolerated, your Lordship knows, by the Antients: but on the other fide, Philosophy had as free a courfe, and was permitted as a Ballance against Superstition. And whilst some Sects, fuch as the Pythagorean and latter Platonick, join'd in with the Superstition and Enthusiasm of the Times; the Epicurean, the Academick, and others, were allow'd to use all the Force of Wit and Raillery against it. And thus matters were ballanc'd; Reason had fair Play; Learning and Science flourish'd. Wonderful was the Harmony and Temper that arose from all these Contrarietys. Superfition and Enthusiasm were mildly treated; and being let alone, they never rag'd to that degree as to occasion Bloodshed, Wars, Persecutions and Devastations in the World. But a new fort of Policy, which extends it felf to another World, and confiders the future Lives and Happiness of Men rather than the present, has made us leap the Bounds of natural Humanity; and out of a supernatural Charity, has taught us the way of plaguing one another most devoutly. It has rais'd an Antipathy which no temporal Interest cou'd ever do; and entail'd upon us a mutual

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tual Hatred to all Eternity. And now Sect. 2. Uniformity in Opinion (a hopeful Project!) is look'd on as the only Expedient against this Evil. The saving of Souls is now the Heroick Passion of exalted Spirits; and is become in a manner the chief care of the Magistrate, and the very end of Government it-self.

IF Magistracy shou'd vouchsafe to interpose thus much in other Sciences, I am afraid we shou'd have as bad Logick, as bad Mathematicks, and in every kind as bad Philosophy, as we often have Divinity, in Countrys where a precise Orthodoxy is fettled by Law. 'Tis a hard matter for a Government to fettle Wit. If it does but keep us fober and honest, 'tis likely we shall have as much Ability in our spiritual as in our temporal Affairs: and if we can but be trusted, we shall have Wit enough to fave our-felves, when no prejudice lies in the way. But if Honesty and Wit be insufficient for this faving Work, 'tis in vain for the Magistrate to meddle with it: fince if he be ever fo vertuous or wife, he may be as foon miftaken as another Man. I am fure the only way to fave Mens Sense, or preserve Wit at all in the World, is to give Liberty to Wit. Now Wit can never have its Liberty, where the Freedom of Raillery is taken away: For against serious Extrava-Vol. I. gances

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Sect. 2. gances and spleenitick Humours there is no Remedy but this.

WE have indeed full Power over all other Modifications of Spleen. We may treat other Enthusiasms as we please. We may ridicule Love, or Gallantry, or Knight-Errantry to the utmost; and we find, that in these latter days of Wit, the Humour of this kind, which was once fo prevalent, is pretty well declin'd. The Crusades, the rescuing of Holy Lands, and fuch devout Gallantrys are in less request than formerly: But if something of this militant Religion, fomething of this Soul-rescuing Spirit, and Saint-Errantry prevails still, we need not wonder, when we consider in how solemn a manner we treat this Distemper, and how preposterously we go about to cure Enthusiasm.

I CAN hardly forbear fancying, that if we had but an Inquisition, or some formal Court of Judicature, with grave Officers and Judges, erected to restrain Poetical Licence, and in general to suppress that Fancy and Humour of Versification; but in particular that most extravagant Passion of Love, as it is set out by Poets, in its Heathenish Dress of Venus's and Cupid's: if the Poets, as Ringleaders and Teachers of this Heresy, were under grievous Penaltys forbid to enchant

enchant the People by their vein of Rhy-Sect. 3. ming; and if the People, on the other side, were under proportionable Penaltys forbid to hearken to any fuch Charm, or lend their Attention to any Love-Tale, fo much as in a Play, a Novel, or a Ballad; we might perhaps fee a new Arcadia arifing out of this heavy Persecution: Old People and Young wou'd be feiz'd with a versifying Spirit: We shou'd have Field-Conventicles of Lovers and Poets: Forests wou'd be fill'd with romantick Shepherds and Shepherdesses; and Rocks resound with Ecchoes of Hymns and Praises offer'd to the Powers of Love. We might indeed have a fair Chance, by this Management, to bring back the whole Train of Heathen Gods, and fet our cold Northern Island burning with as many Altars to VENUS and APOLLO, as formerly either Cyprus, Delos, or any of those warmer Grecian Climates.

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SECT. III.

BUT, my Lord, you may perhaps wonder, that having been drawn into fuch a ferious Subject as Religion, I shou'd forget my self so far as to give way to Raillery and Humour. I must own to you, my Lord, 'tis not merely thro Chance that this has happen'd. To say truth, I hardly care so much as to think on this Subject,

Sect. 3. much less to write on it, without endeavouring to put my felf in as good Humour as is possible. People indeed, who can endure no middle Temper, but are all Air and Humour, know little of the Doubts and Scruples of Religion, and are fafe from any immediate Influence of devout Melancholy or Enthustasm; which requires more Deliberation and thoughtful Practice to fix it felf in a Temper, and grow habitual. But be the Habit what it will; to be deliver'd of it at so sad a Cost as Inconsiderateness, or Madness, is what I wou'd never wish to be my Lot. I had rather fland all Adventures with Religion, than endeavour to get rid of the Thoughts of it by Diversion. All I contend for, is to think of it in a right Humour: and that this goes more than half way towards thinking rightly of it, is what I shall endeavour to demonstrate.

GOOD HUMOUR is not only the best Security against Enthusiasm, but the best Foundation of Piety and true Religion: For if right Thoughts and worthy Apprehensions of the Supreme Being, are fundamental to all true Worship and Adoration; 'tis more than probable, that we shall never miscarry in this respect, but thro ill Humour only. Nothing but ill Humour, either natural or forc'd, can bring a Man to think seriously that the World

World is govern'd by any devilish or ma-Sect. 3. licious Power. I very much question whether any thing, besides ill Humour, can be the Caufe of Atheism. For there are so many Arguments to persuade a Man in Humour, that, in the main, all things are kindly and well dispos'd, that one wou'd think it impossible for him to be fo far out of conceit with Affairs, as to imagine they all ran at Adventures; and that the World, as venerable and wife a Face as it carry'd, had neither Sense nor Meaning in it. This however I am perfuaded of, that nothing but ill Humour can give us dreadful or ill Thoughts of a Supreme Manager. Nothing can perfuade us of Sullenness or Sourness in such a Being, but the fore-feeling of somewhat of this kind within our-felves: and if we are afraid of bringing good Humour into Religion, or thinking with Freedom and Pleasantness on such a Subject as Gob; 'tis because we conceive the Subject so like our-felves, and can hardly have a Notion of Majesty and Greatness without Stateliness and Moroseness accompanying it.

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This, however, is the just Reverse of that Character, which we own to be most divinely Good, when we see it, as we sometimes do, in Men of highest Power among us. If they pass for truly Good, we dare treat them freely, and are sure C 4 they

berty. They are doubly Gainers by this Goodness of theirs. For the more they are search'd into and familiarly examin'd, the more their Worth appears; and the Discoverer, charm'd with his Success, esteems and loves more than ever, when he has prov'd this additional Bounty in his Superior, and reslects on that Candor and Generosity he has experienc'd. Your Lordship knows more perhaps of this Mystery than any one. How else shou'd you have been so belov'd in Power, and out of Power so adher'd to, and still more belov'd?

THANK Heaven! there are even in our own Age fome fuch Examples. In former Ages there have been many fuch. We have known mighty Princes, and even Emperors of the World, who cou'd bear unconcernedly not only the free Cenfure of their Actions, but the most spiteful Reproaches and Calumnys, even to their faces. Some perhaps may wish there had never been fuch Examples found in Heathens: but more especially, that the occafion had never been given by Christians. 'Twas more the Misfortune indeed of Mankind in general, than of Christians in particular, that some of the earlier Roman Emperors were fuch Monsters of Tyranny, and began a Persecution, not on religious

gious Men merely, but on all that were Sect. 3. fuspected of Worth or Vertue. What cou'd have been a higher Honour or Advantage to Christianity, than to be persecuted by a Nero? But better Princes, who came after, were perfuaded to remit these severe Courses. 'Tis true, the Magiftrate might possibly have been surpriz'd with the newness of a Notion, which he might pretend, perhaps, did not only destroy the Sacredness of his Power, but treated him and all Men as profane, impious, and damn'd, who enter'd not into certain particular Modes of Worship, of which there had been formerly fo many thousand kinds instituted, all of 'em compatible and fociable till that time. However, fuch was the Wisdom of some succeeding Ministrys, that the edge of Persecution was much abated; and even * that Prince, who was esteem'd the greatest Enemy of the Christian Sect, and who himself had been educated in it, was a great Restrainer of Persecution, and wou'd allow of nothing further than a Resumption of Church-Lands and publick Schools, without any attempt on the Goods or Perfons even of those who branded the State-Religion, and made a Merit of affronting the publick Worship.

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^{*} See the Miscellaneous Restestions in Vol. III. MISC. II. ch. 2. in the marginal Notes.

Sect. 3.

enersly, but on all the 'Tis well we have the Authority of a facred Author in our Religion, to affure us, that the Spirit of Love and Humanity is above that of Martyrs. Otherwise, one might be a little scandaliz'd, perhaps, at the History of many of our primitive Confesfors and Martyrs, even according to our own accounts. There is hardly now in the World so good a Christian (if this be indeed the Mark of a good one) who, supposing he liv'd at Constantinople, or elsewhere under the Protection of the Turks, wou'd think it fitting or decent to give any Disturbance to their Mosque-Worship. And as good Protestants, my Lord, as you and I are, we shou'd scarce think him better than a rank Enthusiast, who, out of Hatred to the Romish Idolatry, shou'd, in time of high Mass (where Mass perhaps was by Law establish'd) interrupt the Priest with Clamors, or fall foul on his Images and Relicks.

THERE are fome, it seems, of our good Brethren, the French Protestants, lately come among us, who are mightily taken with this Primitive way. They have set a-foot the Spirit of Martyrdom to a wonder in their own Country; and they long to be trying it here, if we will give 'em leave, and afford 'em the Occasion: that is to say, if we will only do 'em the

the Favour to hang or imprison 'em; if we Sect. ?. will only be so obliging as to break their Bones for 'em, after their Country fashion, blow up their Zeal, and stir a-fresh the Coals of Persecution. But no such Grace can they hitherto obtain of us. So hard-hearted we are, that notwithstanding their own Mob are willing to bestow kind Blows upon 'em, and fairly stone 'em now and then in the open Street; tho the Priests of their own Nation wou'd gladly give 'em their desir'd Discipline, and are earnest to light their probationary Fires for 'em; we English Men, who are Masters in our own Country, will not fuffer the Enthusiasts to be thus us'd. Nor can we be suppos'd to act thus in envy to their Phenix-Sect, which it feems has rifen out of the Flames, and would willingly grow to be a new Church by the same manner of Propagation as the old one, whose Seed was truly said to be from the Blood of the Martyrs.

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But how barbarous still, and more than heathenishly cruel, are we tolerating English Men! For, not contented to deny these Prophesying Enthusially the Honour of a Persecution, we have deliver'd 'em over to the cruellest Contempt in the World. I am told, for certain, that they are at * this very time the Subject of a

^{*} Viz. Anno 1707.

Sect.3. choice Droll or Puppet-Shew at Bart'lemy-Fair. There, doubtless, their strange Voices and involuntary Agitations are admirably well acted, by the Motion of Wires, and Inspiration of Pipes. For the Bodys of the Prophets, in their State of Prophecy, being not in their own power, but (as they fay themselves) mere passive Organs, actuated by an exterior Force, have nothing natural, or refembling real Life, in any of their Sounds or Motions: fo that how aukardly foever a Puppet-Shew may imitate other Actions, it must needs represent this Passion to the Life. And whilft Bart'lemy-Fair is in possession of this Privilege, I dare stand Security to our National Church, that no Sect of Enthusiasts, no new Venders of Prophecy or Miracles, shall ever get the Start, or put her to the trouble of trying her Strength with 'em, in any Cafe,

HAPPY it was for us, that when Popery had got possession, Smithfield was us'd in a more tragical way. Many of our first Reformers, 'tis fear'd, were little better than Enthusiasts: and God knows whether a Warmth of this kind did not considerably help us in throwing off that spiritual Tyranny. So that had not the Priests, as is usual, prefer'd the love of Blood to all other Passions, they might in a merrier way, perhaps, have evaded the greatest Force

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Force of our reforming Spirit. I never Sect. 3. heard that the antient Heathens were so well advis'd in their ill Purpose of suppressing the Christian Religion in its first Rise, as to make use, at any time, of this Bart'lemy-Fair Method. But this I am persuaded of, that had the Truth of the Gospel been any way surmountable, they wou'd have bid much fairer for the silencing it, if they had chose to bring our primitive Founders upon the Stage in a pleasanter way than that of Bear-Skins and Pitch-Barrels.

THE Jews were naturally a very † cloudy People, and wou'd endure little Raillery in any thing; much less in what belong'd to any Religious Doctrines or Opinions. Religion was look'd upon with a fullen Eye; and Hanging was the only Remedy they cou'd prescribe for any thing that look'd like setting up a new Revelation. The sovereign Argument was, Crucify, Crucify. But with all their Malice and Inveteracy to our Saviour, and his Apostles after him, had they but taken the Fancy to act such Puppet-Shews in his Contempt, as at this hour the Papists are acting in his Honour; I am apt to think

[†] Our Author having been censur'd for this and some following Passages, concerning the Fews, the Reader is refer'd to the Notes and Citations in the Miscellaneous Restections, MISC. II. ch. 1. towards the latter end.

Sect. 3. they might possibly have done our Religion more Harm, than by all their other ways of Severity.

I BELIEVE our great and learned Apoftle found less + Advantage from the easy Treatment of his Athenian Antagonists. than from the furly and curit Spirit of the most persecuting Jewish Citys. He made less Improvement of the Candour and Civility of his Roman Judges, than of the Zeal of the Synagogue, and Vehemence Tho when I conof his National Priefts. fider this Apostle as appearing either before the witty Athenians, or before a Roman Court of Judicature, in the Presence of their great Men and Ladys, and fee how handfomly he accommodates himfelf to the Apprehensions and Temper of those politer People, I do not find that he declines the way of Wit or good Humour; but, without Suspicion of his Cause, is willing generously to commit it to this Proof, and try it against the Sharpness of any Ridicule that might be offer'd.

But the the Jews were never pleas'd to try their Wit or Malice this way against

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[†] What Advantage he made of his Sufferings, and how pathetically his Bonds and Stripes were set to view, and often pleaded by him, to raise his Character, and advance the Interest of Christianity, any one who reads his Epistles, and is well acquainted with his Manner and Stile, may easily observe.

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our Saviour or his Apostles; the irreligi- Sect. 3. ous part of the Heathens had try'd it long before against the best Doctrines and best Characters of Men that had ever arisen amongst 'em. Nor did this prove in the end any Injury, but on the contrary the highest Advantage to those very Characters and Doctrines, which, having stood the Proof, were found fo folid and just. The divinest Man that had appear'd ever in the Heathen World, was in the height of witty Times, and by the wittiest of all Poets, most abominably ridicul'd, in a whole Comedy writ and acted on purpose. But so far was this from finking his Reputation, or fuppressing his Philosophy, that they both increas'd the more for it; and he apparently grew to be more the Envy of other Teachers. He was not only contented to be ridicul'd; but, that he might help the Poet as much as possible, he presented himself openly in the Theater; that his real Figure (which was no advantageous one) might be compar'd with that which the witty Poet had brought as his Representative on the Stage. Such was his good Humour. Nor cou'd there be in the World a greater Testimony of the invincible Goodness of the Man, or a greater Demonstration, that there was no Imposture either in his Character or Opinions. For that Imposture shou'd dare suftain the encounter of a grave Enemy, is no

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Sect. 4. no wonder. A folemn Attack, she knows, is not of such danger to her. There is nothing she abhors or dreads like Pleasantness and good Humour.

SECT. IV.

IN SHORT, my Lord, the melanchely way of treating Religion is that which, according to my Apprehension, renders it so tragical, and is the occasion of its acting in reality such dismal Tragedys in the World. And my Notion is, that provided we treat Religion with good Manners, we can never use too much good Humour, or examine it with too much Freedom and Familiarity. For, if it be genuine and sincere, it will not only stand the Proof, but thrive and gain Advantage from hence: if it be spurious, or mixt with any Imposture, it will be detected and expos'd.

THE melancholy way in which we have been taught Religion, makes us unapt to think of it in good Humour. 'Tis in Adversity chiefly, or in ill Health, under Affliction, or Disturbance of Mind, or Discomposure of Temper, that we have recourse to it. Tho in reality we are never so unsit to think of it as at such a heavy and dark Hour. We can never be sit to contemplate any thing above us, when

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we are in no Condition to look into our-Sect. 4. felves, and calmly examine the Temper of our own Mind and Passions. For then it is we see Wrath, and Fury, and Revenge, and Terrors in the Deity; when we are full of Disturbances and Fears within, and have, by Sufferance and Anxiety, lost so much of the natural Calm and Easiness of our Temper.

WE must not only be in ordinary good Humour, but in the best of Humours, and in the fweetest, kindest Disposition of our Lives, to understand well what true Goodness is, and what those Attributes imply, which we ascribe with such Applause and Honour to the DEITY. We shall then be able to see best, whether those Forms of Justice, those Degrees of Punishment, that Temper of Resentment, and those Measures of Offence and Indignation, which we vulgarly suppose in Goo, are futable to those original Ideas of Goodness, which the same Divine Being, or Nature under him, has implanted in us, and which we must necessarily presuppose, in order to give him Praise or Honour in any kind. This, my Lord, is the Security against all Superstition: To remember, that there is nothing in Goo but what is Godlike; and that He is either not at all, or truly and perfectly Good. when we are afraid to use our Rea-Vol. I. fon

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Sect. 4. fon freely, even on that very Question, Whether He really be, or not; we then actually presume him bad, and flatly contradict that pretended Character of Goodness and Greatness; whilst we discover this mistrust of his Temper, and fear his Anger and Resentment, in the case of this Freedom of Inquiry.

WE have a notable Instance of this Freedom in one of our facred Authors. As patient as JoB is faid to be, it cannot be deny'd but he makes bold enough with GoD, and takes his Providence roundly to His Friends, indeed, plead hard with him, and use all Arguments, right or wrong, to patch up Objections, and fet the Affairs of Providence upon an equal foot. They make a Merit of faying all the Good they can of God, at the very stretch of their Reason, and sometimes quite beyond it. But this, in JoB's opinion, is flattering God, accepting of God's Person, and even mocking him. And no wonder. For, what Merit can there be in believing God, or his Providence, upon frivolous and weak grounds? What Vertue in affuming an Opinion contrary to the appearance of Things, and refolving to hear nothing that may be faid against it? Excellent Character of the God of Truth! that he shou'd be offended at us, for having refus'd to put the lye upon our Under1

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derstandings, as much as in us lay; and Sect. 4. be satisfy'd with us for having believ'd, at a venture, and against our Reason, what might have been the greatest Falshood in the world, for any thing we cou'd bring as a Proof or Evidence to the contrary!

IT is impossible that any but an illnatur'd Man can wish against the Being of a GoD: for this is wishing against the Publick, and even against one's private Good too, if rightly understood. a Man has not any fuch Ill-will to stifle his Belief, he must have furely an unhappy Opinion of Goo, and believe him not fo good by far as he knows Himfelf to be, if he imagines that an impartial use of his Reason, in any matter of Speculation whatsoever, can make him run any Risk Hereafter; and that a mean Denial of his Reason, and an Affectation of Belief in any Point too hard for his Understanding, can intitle him to any Favour in another World. This is being Sycophants in Religion, mere Parasites of Devotion. 'Tis ufing Goo as the crafty Beggars use those they address to, when they are ignorant of their Quality. The Novices amongst'em may innocently come out, perhaps, with a Good Sir! or a Good Forfooth! But with the old Stagers, no matter who they meet in a Coach, 'tis always Good your Honour! VOL. I. D 2

Sect. 4. or Good your Lordship! or Your Ladyship!

For if there shou'd be really a Lord in the case, we shou'd be undone (say they) for want of giving the Title: But if the Party shou'd be no Lord, there wou'd be no Offence; it wou'd not be ill taken.

AND thus it is in Religion. We are highly concern'd how to beg right; and think all depends upon hitting the Title, and making a good Guess. 'Tis the most beggarly Refuge imaginable, which is fo mightily cry'd up, and stands as a great Maxim with many able Men; "That " they shou'd strive to have Faith, and " believe to the utmost: because if, after " all, there be nothing in the matter, " there will be no harm in being thus " deceiv'd; but if there be any thing, it " will be fatal for them not to have be-" liev'd to the full." But they are so far mistaken, that whilst they have this Thought, 'tis certain they can never believe either to their Satisfaction and Happiness in this World, or with any advantage of Recommendation to another. For besides that our Reason, which knows the Cheat, will never rest thorowly satisfy'd on fuch a Bottom, but turn us often a-drift, and toss us in a Sea of Doubt and Perplexity; we cannot but actually grow worse in our Religion, and entertain a worse Opinion still of a Supreme DEITY, whilst

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whilst our Belief is founded on so injurious Sect. 4.
a Thought of him.

To love the Publick, to study univerfal Good, and to promote the Interest of the whole World, as far as lies within our power, is furely the Height of Goodness, and makes that Temper which we call Divine. In this Temper, my Lord, (for furely you shou'd know it well) 'tis natural for us to wish that others shou'd partake with us, by being convinc'd of the Sincerity of our Example. 'Tis natural for us to wish our Merit shou'd be known; particularly, if it be our Fortune to have ferv'd a Nation as a good Minister; or as fome Prince, or Father of a Country, to have render'd happy a considerable Part of Mankind under our Care. But if it happen'd, that of this Number there shou'd be fome so ignorantly bred, and of so remote a Province, as to have lain out of the hearing of our Name and Actions; or hearing of 'em, shou'd be so puzzl'd with odd and contrary Storys told up and down concerning us, that they knew not what to think, whether there were really in the World any fuch Person as our-self: Shou'd we not, in good truth, be ridiculous to take offence at this? And shou'd we not pass for extravagantly morose and ill-humour'd, if instead of treating the matter in Raillery, we shou'd think in earnest

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Sect. 5. nest of revenging our selves on the offending Partys, who, out of their rustick Ignorance, ill Judgment, or Incredulity, had detracted from our Renown?

How shall we say then? Does it really deserve Praise, to be thus concern'd about it? Is the doing Good for Glory's sake, so divine a thing? or, Is it not diviner, to do Good even where it may be thought inglorious, even to the Ingrateful, and to those who are wholly insensible of the Good they receive? How comes it then that what is so divine in us, shou'd lose its Character in the Divine Being? And that according as the Deitry is represented to us, he shou'd more resemble the weak, womanish, and impotent part of our Nature, than the generous, manly, and divine?

SECT. V.

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ONE wou'd think, my Lord, it were in reality no hard thing to know our own Weaknesses at first Sight, and distinguish the Features of human Frailty, with which we are so well acquainted. One wou'd think it were easy to understand, that Provocation and Offence, Anger, Revenge, Jealousy in point of Honour or Power, Love of Fame, Glory, and the like, belong only to limited Beings,

ings, and are necessarily excluded a Being Sect. 3. which is perfect and universal. But if we have never fettl'd with our felves any Notion of what is morally excellent; or if we cannot trust to that Reason which tells us, that nothing but what is so, can have place in the DEITY; we can neither trust to any thing that others relate of him, or that himself reveals to us. We must be satisfy'd before-hand, that he is good, and cannot deceive us. Without this, there can be no real religious Faith, or Confidence. Now, if there be really fomething previous to Revelation, fome antecedent Demonstration of Reason, to assure us, that Goois, and withal, that he is so good as not to deceive us; the fame Reason, if we will trust to it, will demonstrate to us, that God is so good, as to exceed the very best of us in Goodness. And after this manner we can have no Dread or Suspicion to render us uneafy: for it is Malice only, and not Goodness, that can make us afraid.

THERE is an odd way of reasoning, but in certain Distempers of Mind very sovereign to those who can apply it; and it is this: "There can be no Malice but where Interests are opposed. A universal Being can have no Interest opposite; and therefore can have no Malice." If there be a general Mind, D 4

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Sect. 5. it can have no particular Interest: But the general Good, or Good of the Whole, and its own private Good, must of necessity be one and the same. It can intend nothing besides, nor aim at any thing beyond, nor be provok'd to any thing contrary. So that we have only to consider, whether there be really such a thing as a Mind that has relation to the Whole, or not. For if unhappily there be no Mind, we may comfort our felves, however, that Nature has no Malice: If there be really a MIND, we may rest fatisfy'd, that it is the best natur'd one in the World. The last Case, one wou'd imagine, shou'd be the most comfortable; and the Notion of a common Parent less frightful than that of forlorn Nature, and a fatherless World. Tho, as Religion stands amongst us, there are many good People who wou'd have less Fear in being thus expos'd; and wou'd be easier, perhaps, in their Mind, if they were assur'd they had only mere Chance to trust to. For no body trembles to think there shou'd be no God; but rather, that there shou'd be one. This however wou'd be otherwife, if Deity were thought as kindly of as Humanity; and we cou'd be perfuaded to believe, that if there really was a God, the highest Goodness must of necessity belong to him, without any of those

those † Defects of Passion, those Mean-Sect. 5. nesses and Impersections which we acknowledg such in our-selves, which as good Men we endeavour all we can to be superior to, and which we find we every day conquer as we grow better.

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METHINKS, my Lord, it wou'd be well for us, if before we ascended into the higher Regions of Divinity, we wou'd vouchfafe to descend a little into ourselves, and bestow some poor Thoughts upon plain honest Morals. When we had once look'd into our felves, and diffinguish'd well the nature of our own Affections, we shou'd probably be fitter Judges of the Divineness of a Character, and discern better what Affections were futable or unsutable to a perfect Being. We might then understand how to love, and praise, when we had acquir'd some confistent Notion of what was laudable or lovely. Otherwise we might chance to do God little Honour, when we intended him the most. For 'tis hard to imagine, what Honour can arise to the DEITY

[†] For my own part, says honest Plutarch, I had rather Men shou'd say of me, "That there neither is, nor ever was, such a one as PLUTARCH;" than they shou'd say, "There was a PLUTARCH, an unsteddy, change-"able, easily provokable, and revengeful Man; "Ανθεω-" ωΘ ἀδέδαιΘ, ἐυμεθάδολΘ, ἐυχερης ωρὸς ὁργω, μικεό" ωΘ ἀδέδαιΘ, ἐυμεθάδολΘ, ἐυχερης ωρὸς ὁργω, μικεό" λυπΘ, &c." Plutarch. de Superstitione.

Sect. 5. from the Praises of Creatures, who are unable to discern what is Praise-worthy or Excellent in their own Kind.

Is a Musician were cry'd up to the Skys by a certain Set of People who had no Ear in Musick, he wou'd surely be put to the Blush, and cou'd hardly, with a good Countenance, accept the Benevolence of his Auditors, till they had acquir'd a more competent Apprehension of him, and cou'd by their own Senses sind out something that was really good in his Performance. Till this were brought about, there wou'd be little Glory in the case; and the Musician, tho ever so vain, wou'd have little reason to be contented.

THEY who affect Praise the most, had rather not be taken notice of, than be impertinently applauded. I know not how it comes about, that HE who is ever said to do Good the most disinterestedly, shou'd be thought desirous of being prais'd so lavishly, and be supposed to set so high a Rate upon so cheap and low a Thing, as ignorant Commendation, and forc'd Applause.

It is not the same with Goodness as with other Qualitys, which we may understand very well, and yet not possess. We may have an excellent Ear in Musick, with-

without being able to perform in any Sect. 6. kind. We may judg well of Poetry, without being Poets, or possessing the least of a Poetick Vein: But we can have no tolerable Notion of Goodness, without being tolerably good. So that if the Praise of a Divine Being be so great a part of his Worship, we shou'd, methinks, learn Goodness, were it for nothing else but that we might learn, in some tolerable manner, how to praise. For the praise of Goodness from an unsound hollow Heart, must certainly make the greatest Dissonance in the World.

SECT. VI.

OTHER Reasons, my Lord, there are, why this plain home-spun Philofophy, of looking into our-felves, may do us wond'rous Service, in rectifying our Errors in Religion. For there is a fort of Enthusiasm of second hand. And when Men find no original Commotions in themselves, no prepossessing Pannick that bewitches em, they are apt still, by the Testimony of others, to be impos'd on, and led credulously into the Belief of many false Miracles. And this Habit may make 'em variable, and of a very inconstant Faith, easy to be carry'd away with every Wind of Doctrine, and addicted to every upstart Sect or Superstition. the

sea. 6. the knowledg of our Passions in their very Seeds, the measuring well the Growth and Progress of Enthusiasm, and the judging rightly of its natural Force, and what command it has over our very Senses, may teach us to oppose more successfully those Delusions which come arm'd with the specious Pretext of moral Certainty, and Matter of Fact.

THE new prophefying Sect, I made mention of above, pretend, it feems, among many other Miracles, to have had a most fignal one, acted premeditately, and with warning, before many hundreds of People, who actually give Testimony to the Truth of it. But I wou'd only ask, Whether there were present, among those hundreds, any one Person, who having never been of their Sect, or addicted to their Way, will give the same Testimony with them? I must not be contented to ask, Whether fuch a one had been wholly free of that particular Enthusiasm? but, Whether, before that time, he was esteem'd of so sound a Judgment, and clear a Head, as to be wholly free of Melancholy, and in all likelihood incapable of all Enthusiasm besides? For otherwife, the Pannick may have been caught; the Evidence of the Senses lost, as in a Dream; and the Imagination fo inflam'd, as in a moment to have burnt up every Particle

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Particle of Judgment and Reason. The Sect. 6. combustible Matters lie prepar'd within, and ready to take fire at a Spark; but chiefly in a Multitude feiz'd with that Spirit. No wonder if the Blaze arises so of a fudden; when innumerable Eyes glow with the Passion, and heaving Breasts are labouring with Inspiration: When not the Aspect only, but the very Breath and Exhalations of Men are infectious, and the inspiring Disease imparts it-self by insensible Transpiration. I am not a Divine good enough to refolve what Spirit that was which prov'd fo catching among the antient Prophets, that even the profane * S A u L was taken by it. But I learn from holy Scripture, that there was the * evil, as well as the good Spirit of Prophecy. And I find by prefent Experience, as well as by all Historys, Sacred and Profane, that the Operation of this Spirit is every where the same, as to the bodily Organs.

A GENTLEMAN who has writ lately in defence of reviv'd Prophecy, and has fince fallen himself into the prophetick Extasys, tells us, "That the antient Prophets "had the Spirit of God upon them under Extasy, with divers strange Gestures

^{*} See I Kings ch. 22. ver. 20, &c. and 2 Chron. ch. 18. ver. 19, &c. And in Vol. III. M IS C. II. Ch. 3.

Sect. 6. " of Body denominating them Madmen, " (or Enthuliasts) as appears evidently, " fays he, in the Instances of BALAAM, " SAUL, DAVID, EZEKIEL, DANIEL, " &c." And he proceeds to justify this by the Practice of the Apostolick Times, and by the Regulation which the Apostle himself applys to these seemingly irregular Gifts, so frequent and ordinary (as our Author pretends) in the primitive Church, on the first rise and spreading of Christianity. But I leave it to him to make the Refemblance as well as he can between his own and the Apostolick way. I only know, that the Symptoms he describes, and which himself (poor Gentleman!) labours under, are as Heathenish as he can possibly pretend them to be Christian. And when I saw him lately under an Agitation (as they call it) uttering Prophecy in a pompous Latin Stile, of which, out of his Extafy, it feems, he is wholly incapable; it brought into my Mind the Latin Poet's Description of the Sybil, whose Agonys were so perfectly.

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Non comptæ mansere comæ; sed pectus anhelum,

Et rabie fera corda tument; majorque videri

Nec mortale sonans: afflata est Numine Sect. 6.
quando
Jam propiore Dei.

Virg. Æn. Lib. 6.

And again, presently after:

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Bacchatur Vates, magnum si pectore possit Excussisse Deum: tanto magis Ille fatigat Os rabidum, fera corda domans, Fingit-QUE PREMENDO.

Which is the very Stile of our experienc'd Author. "For the Inspir'd (says he) un"dergo a Probation, wherein the Spirit,
"by frequent Agitations, forms the Or"gans, ordinarily for a Month or two
before Utterance."

THE Roman Historian, speaking of a most horrible Enthusiasm that broke out in Rome long before his days, describes this Spirit of Prophecy; Viros, velut mente captâ, cum jactatione fanaticâ corporis vaticinari. Liv. 39. The detestable Things that sollow I wou'd not willingly transcribe: but the Senate's mild Decree in so execrable a Case, I can't omit copying; being satisfy'd, that tho your Lordship has read it before now, you can read it again and again with admiration: In reliquum deinde (says Livy) S. C. cautum est, &c. Si

Sect. 6. quis tale sacrum solenne & necessarium duceret, nec sine Religione & Piaculo se id omittere posse; apud Pratorem Urbanum prositeretur: Prator Senatum consuleret. Si ei
permissum esset, cum in Senatu centum non
minus essent, ita id sacrum faceret; dum ne
plus quinque sacrificio interessent, neu qua
pecunia communis, neu quis Magister sacrorum, aut Sacerdos esset.

So necessary it is to give way, to this Distemper of Enthusiasm, that even that Philosopher who bent the whole Force of his Philosophy against Superstition, appears to have left room for visionary Fancy, and to have indirectly tolerated Enthusiasm. For it is hard to imagine, that one who had so little religious Faith as Epicurus, shou'd have so vulgar a Credulity, as to believe those accounts of Armys and Castles in the Air, and fuch visionary Phanomena. Yet he allows them; and then thinks to folve 'em by his Effluvia, and Aerial Looking-glasses, and I know not what other Stuff: which his Latin Poet, however, fets off beautifully, as he does all.

Multa, modis multis, in cunctas undique parteis

Tenuia, que facile inter se junguntur in auris,

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Obvia cum veniunt, at aranea bracteaque Sect. 6.

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Cerbereasque canum facies, simulacraque

Quorum morte obita tellus amplectitur ossa: Omne genus quoniam passim simulacra feruntur,

Partim sponte sua que fiunt aere in ipso; Partim que variis ab rebus cumque recedunt. Lucret. 1.4.

and the like. All Nations have 'Twas a fign that this Philosopher believ'd there was a good Stock of Visionary Spirit originally in Human Nature. He was so satisfy'd that Men were inclin'd to fee Visions, that rather than they shou'd go without, he chose to make 'em to their hand. Notwithstanding he would not allow the Principles of Religion to be natural, he was forc'd tacitly to allow there was a wondrous Disposition in Mankind towards supernatural Objects; and that if these Ideas were vain, they were yet in a manner innate, or fuch as Men were really born to, and cou'd hardly by any means avoid. From which Concession a Divine, methinks, might raife a good Argument against him, for the Truth as well as the Vsefulness of RELIGION. But so it is: VOL. I. whether

Sect. 6. whether the matter of Apparition be true or false, the Symptoms are the same, and the Passion of equal force in the Person who is Vision-struck. The Lymphatici of the Latins were the Nymphotepsi of the Greeks. They were Persons said to have seen some Species of Divinity, as either fome Rural Deity, or Nymph, which threw them into fuch Transports as overcame their Reason. The Extafys express'd themselves outward. ly in Quakings, Tremblings, Toffings of the Head and Limbs, Agitations, and (as Livy calls them) Fanarical Throng or Convulfions, extemporary Prayer, Prophecy, Singing, and the like. All Nations have their Lymphaticks of some kind or another; and all Churches (Heathen as well as Christian) have had their Complaints a-fee Visions, teltar rather than they should

ONE wou'd think the Antients imagin'd this Disease had some relation to that which they call'd Hydrophoby. Whether the Antient Lymphaticks had any way like that of biting, to communicate the Rage of their Distemper, I can't so postively determine. But certain Fanaticks there have been since the time of the Antients, who have had a most prosperous Faculty of communicating the Appetite of the Teeth. For since first the snappish Spirit got up in Religion, all Sects have been at it, as the saying is, Tooth and Nail;

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and are never better pleas'd, than in wor- Sect. 6. rying one another without mercy.

So far indeed the innocent kind of Fanaticism extends it self, that when the Party is struck by the Apparition, there sollows always an Itch of imparting it, and kindling the same fire in other Breasts. For thus Poets are Fanaticks too. And thus Horace either is, or seigns himself Lymphatick, and shews what an Effect the Vision of the Nymphs and Bacchus had on him.

No Poet (as I ventur'd to say at first to your Lordship) can do any thing great in his own way, without the Imagination or Supposition of a Divine Presence, which may raise him to some degree of this Pas-

[†] So again, Sat. 5. ver. 97. Gnatia Lymphis Iratis exfiruda: where HORACE wittily treats the People of Gnatia as Limphaticks and Enthusiasts, for believing a miracle of their Priests: Credat Judans Apella. Hor. ibid. See HEINSIUS and TORRENTIUS; and the Quotation following, with TN Numpon, &c.

Sect. 6, sion we are speaking of. Even the cold Lucretius makes use of Inspiration, when he writes against it; and is forc'd to raise an Apparition of Nature, in a Divine Form, to animate and conduct him in his very Work of degrading Nature, and despoiling her of all her seeming Wisdom and Divinity.

Alma VENUS, cæli subter labentia signa Qua mare navigerum, qua terras frugiferenteis

Concelebras-

Qua quoniam rerum naturam sola gubernas, Nec sine te quidquam dias in luminis oras Exoritur, neque sit latum neque amabile quidquam:

Te sociam studeo scribundis versibus esse, Quos Ego de rerum natura pangere conor MEMMIADE nostro. Lucret. L.1.

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S E C T. VII.

THE only thing, my Lord, I wou'd infer from all this, is, that ENTHUSIASM is wonderfully powerful and extensive; that it is a matter of nice Judgment, and the hardest thing in the world to know fully and distinctly; since even Atheism is not exempt from it. For, as some have well remark'd, there have been Enthusiastical Atheists. Nor can Divine In-

† See MISC. II. ch. 2. in the beginning.

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foiration, by its outward Marks, be easily Sect. 6. distinguish'd from it. For Inspiration is a real feeling of the Divine Presence, and Enthusiasm a false one. But the Passion they raise is much alike. For when the Mind is taken up in Vision, and fixes its view either on any real Object, or mere Specter of Divinity; when it fees, or thinks it fees any thing prodigious, and more than human; its Horrour, Delight, Confusion, Fear, Admiration, or whatever Passion belongs to it, or is uppermost on this occasion, will have something vast, immane, and (as Painters fay) beyond Life. And this is what gave occasion to the name of Fanaticism, as it was us'd by the Antients in its original Sense, for an Apparition transporting the Mind.

Something there will be of Extravagance and Fury, when the Ideas or Images receiv'd are too big for the narrow human Vessel to contain. So that Inspiration may be justly call'd Divine Enthusiasm: For the Word it self signifies Divine Presence, and was made use of by the Philosopher whom the earliest Christian Fathers call'd Divine, to express whatever was sublime in human Passions . This

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[†] Ας οίδ' ότι των Η Νυμφών έκ προνοίας σαρώς Ενθεσιάσω.... Τοσούτα μέν σοι κ) έτι πλέω έχω Μανίας γιγνομένης από νεων λέγειν χαλά έςγα, &c. Phædr. Καὶ τèς πολι]ικὸς έχ Ε 3 πχεω

Sect. 6. was the Spirit he allotted to Heroes, States men, Poets, Orators, Musicians, and even Philosophers themselves. Nor can we, of our own accord, forbear aferibing to a noble Enthusiasm, whatever is greatly perform'd by any of Thefe. So that almost all of us know fomething of this Principle. But to know it as we should do, and difcern it in its several kinds, both in ourfelves, and others; this is the great Work, and by this means alone we can hope to avoid Delufion. For to judo the Spirits whether they are of God, we must antecedently judg our own Spirit; whether it be of Reason, and sound Sense; whether it be fit to judg at all, by being fedate, cool, and impartial; free of every byaffing Paffion, every giddy Vapour, or melancholy This is the first Knowledg and previous Judgment: to understand ourselves, and know what Spirit we are of. Afterwards we may judg the Spirit in others, consider what their personal Merir is, and

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πριστα τέπον φαίμεν αν Θείνε τε είναι η Ερθωπαζών. Μεπο. Έρνων εν αν η περί τη ποιοπτών εν δλίγω τετο ότι ε σοφία ποιοίεν, αλλα εύσει τινί η Ενθωπάζον εν ώστες οἱ θεομάν. Γεις η χεπομώδο. Αροι. In particular as to Philosophers, P L U T A R C H tells us 'twas the Complaint of some of the sour old Romans, when Learning first came to them from Greece, that their Youth grew Enthusiaslick with Philosophy. For speaking of one of the Philosophers of the Athenian Embashy, he says, Έρωλα Ανινάν εμβέδλημα τοῖς νενις οφ' ε τρ ελλων ηθονών η διαβειβών εκπέσοντες Ένθεσιώση περί φιλοπορίας. Plut: in vit. Cat. Major.

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prove the Validity of their Testimony by Sect. 6. the Solidity of their Brain. By this means we may prepare our-selves with some Antidote against Enthusiasm. And this is what I have dar'd affirm is best perform'd by keeping to Good Humour. For otherwise the Remedy itself may turn to the Disease.

AND now, my Lord, having after all, in some measure, justify'd ENTHUSIASM, and own'd the Word; if I appear extravagant, in addressing to you after the manner I have done, you must allow me to plead an Impulse. You must suppose me (as with truth you may) most passionately yours; and with that Kindness which is natural to you on other occasions, you must tolerate your Enthusiastick Friend, who, excepting only in the case of this over-forward Zeal, can never but appear, with the highest Respect,

My LORD,

Your Lordsbip's, &c.

concerning Hurungshism.

prove the Validiry of their faltimony by Sect. 6. the Solidiry of their Brain. By this means we may prepare our-felves with fone Antifere against studuliasm. And this is what I have dar'd affirm is held, perform'd -by keeping to Good it used our. For otherwise the Remedy in this may arm to the Diesley.

A we now, my Lord having after all, tome measure, juffer of Extransias, and own it the Word, we appear extravations, in additions to you ages the man, in additions, you equit allow me to each in the saden in additionally was man man mant happens me outs; and while that the contract of which is not to you on across occasions, you must today to a across occasions, you must today to a across occasions, you will today you can across occasions, you will today and you as ane case of this will the appear, only a the only and appear, with the algorith Respect.

My LORD, addition

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TREATISE II.

VIZ.

Sensus Communis:

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ESSAY

FREEDOM

OF

WIT and HUMOUR.

In a LETTER to a Friend.

--- Hâc urget Lupus, hâc Canis---Hor. Sat. 2. Lib. 2.

Printed first in the Year M. DCC. IX.

TREATISE II.

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Sensus Communis:

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Printed first in the Year M. DCC. IX.

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ESSAY, &c.

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SECT. L. moqui L. bol

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HAVE been confidering (my Friend!) what your Fancy was, to express such a Surprize as you did the other day, when I happen'd

to speak to you in commendation of Raillery. Was it possible you shou'd suppose me so grave a Man as to dislike all Conversation of this kind? Or were you afraid Part 1. afraid I shou'd not stand the trial, if you put me to it, by making the experiment in my own Case?

> I Must confess, you had reason enough for your Caution; if you cou'd imagine me at the bottom so true a Zealot, as not to bear the least Raillery on my own Opinions. 'Tis the Case, I know, with Whatever they think grave or folemn, they suppose must never be treated out of a grave and folemn way: Tho what Another thinks fo, they can be contented to treat otherwise; and are forward to try the Edge of Ridicule against any Opinions belides their own.

THE Question is, Whether this be fair or no? and, Whether it be not just and reasonable, to make as free with our own Opinions, as with those of other People? For to be sparing in this case, may be look'd upon as a piece of Selfishness. may be charg'd perhaps with wilful Ignorance and blind Idolatry, for having taken Opinions upon Truft, and confecrated in our-felves certain Idol-Notions, which we will never suffer to be unveil'd, or seen in open light. They may perhaps be Monsters, and not Divinitys, or Sacred Truths, which are kept thus choicely, in some dark Corner of our Minds: The Specters may impose on us, whilst we rebistis

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fuse to turn 'em every way, and view Sect. 1. their Shapes and Complexions in every light. For that which can be shewn only in a certain Light, is questionable. Truth, 'tis suppos'd, may bear all Lights: and one of those principal Lights or natural Mediums, by which Things are to be view'd, in order to a thorow Recognition, is Ridicule it-felf, or that Manner of Proof by which we discern whatever is liable to just Raillery in any Subject. So much, at least, is allow'd by All, who at any time appeal to this Criterion. The gravest Gentlemen, even in the gravest Subjects, are fuppos'd to acknowledg this: and can have no Right, 'tis thought, to deny others the Freedom of this Appeal; whilft they are free to censure like other Men, and in their gravest Arguments make no scruple to ask, Is it not ridiculous?

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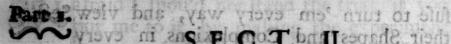
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Or this Affair; therefore, I design you shou'd know fully what my Sentiments are. And by this means you will be able to judg of me; whether I was sincere the other day in the Desence of Raillery, and can continue still to plead for those ingenious Friends of ours, who are often censur'd for their Humour of this kind, and for the Freedom they take in such an airy way of Conversation and Writing.

SECT.



their Shapes Ind Too gigs in every For that which can be shewn only

IN Good earnest, when one considers what use is sometimes made of this foecies of Wit, and to what an excess it has rifen of late, in some Characters of the Age; one may be startled a little, and in doubt, what to think of the Practice, or whither this rallying Humour will at length carry us. It has pass'd from the Men of Pleafure to the Men of Buliness. Politicians have been infected with it; and the grave Affairs of State have been treated with an Air of Irony and Banter. The ablest Negotiators have been known the notablest Buffoons: the most celebrated Authors, the greatest Masters of Burlefque. heir gravelt Arguments make no feruple

THERE is indeed a kind of defensive Raillery (if I may so call it) which I am willing enough to allow in Affairs of whatever kind; when the Spirit of Curiofity wou'd force a Discovery of more Truth than can conveniently be told. For we can never do more injury to Truth, than by differeng too much of it, on some occasions. Tis the same with Understandings as with Eyes: To fuch a certain Size and Make just so much Light is necessary, and no more. Whatever is beyond, brings Darkness and Confusion.

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Euros its Credit. For Wit is its own Remedy.

Tas real Humanity and Kindness, to hide Strong Fruths from tender Ryes. And to do this by a pleafant Amulement. is easier and civiller, than by a harth. De nial, or remarkable Referve Bub to go about industriously to confound Men in a mysterious manner; and to make advantage or draw pleafure from that Perplexity they are thrown into, by fuch uncertain Talk; is as sunhandsom in a way of Raillery, as when done with the greatell Seriousness or in the most solemn way of Deceit. It may be necessary, as well now as heretofore, for wife Men to foeak in Parables, and with a double Meaning, that the Enemy may be amus'd, and those only who have Ears to hear, may hear. But vis a mean, impotent, and dull fore of Wit, which amuses all alike, and leaves the mod fenfible Man, and even a Friends equally in doubt, and ab a loss to understand what one's real minch is, upon hands, and Hayour will refusaiduz van

This is that grofs font of Raillery, which is to offentive in good Company. And indeed there is as much difference between one fort and another, as between Pair-dealing and Hypocrify; or between the genteelest Wit, and the most scurrilous Buffeonery. But by Freedom of Converfation this Hiberal kind of Wite will lose nava

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Liberty and Commerce bring it to its true Standard. The only danger is, the laying an Embargo. The same thing happens here, as in the Case of Trade. Impositions and Restrictions reduce it to a low Ebb:

Nothing is so advantageous to it as a Free-Ports.

ventage or draw pleafure from that Per-WE have feen in our own time the Decline and Ruin of a false fort of Wit. which fo much delighted our Ancestors, that their Poems and Plays, as well as Sermons, were full of it. All Humour had something of the Quibble. The very Language of the Court was Punning. But 'tis now banish'd the Town, and all good Company : There are only fome few Footsteps of it in the Country; and it feems at last confin'd to the Nurserys of Youth, as the chief Entertainment of Pedants and their Pupils. And thus in or ther respects Wit will mend upon our hands, and Humour will refine it-felf; if we take care not to tamper with it, and bring it under Constraint, by severe Usage and rigorous Prescriptions. All Politeness is owing to Liberty. We polish one another, and rub off our Corners and rough Sides by a fort of amicable Collision. To restrain this, is inevitably to bring a Rust upon Mens Understandings. 'Tis a de-Broying of Civility, Good Breeding, and even SIL

even Charity it-felf, under pretence of Sect. 3.
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ter d the Lairs, and ago TO describe true Raillery would be as hard a matter, and perhaps as little to the purpose, as to define Good Breeding. None can understand the Speculation, but they who have the Practice. Yet every one thinks himself well-bred: and the formallest Pedant imagines he can railly with a good Grace and Humour. I have known some of those grave Gentlemen undertake to correct an Author for defending the Use of Raillery, and at the fame time have upon every turn made use of that Weapon, tho they were naturally so very aukard at it. And this I believe may be observ'd in the Case of many Zealots, who have taken upon 'em to answer our modern Free-Writers. The Tragical Gentlemen, with the grim Aspect and Mein of true Inquisitors, have but an ill Grace when they vouchfafe to quit their Austerity, and be jocofe and pleafant with an Adversary, whom they wou'd chuse to treat in a very different manner. For to do 'em justice, had they their Wills, Idoubt not but their Conduct and Meinwou'd be pretty much of a piece. They wou'd, in all probability, foon quit their Farce, and make a thorow Tragedy. But VOL. I.

Part 1. at present there is nothing so ridiculous as this Janus-Face of Writers, who with one Countenance force a Smile, and with another show nothing but Rage and Fury. Having enter'd the Lists, and agreed to the fair Laws of Combat by Wit and Argument, they have no sooner prov'd their Weapon, than you hear'em crying aloud for help, and delivering over to the Secular Arm.

THERE can't be a more prepofterous Sight than an Executioner and a Merry-ANDREW acting their Part upon the same Stage. Yet I am persuaded any one will find this to be the real Picture of certain modern Zealots in their Controversial Writings. They are no more Masters of Gravity, than they are of Good Humour. The first always runs into harsh Severity, and the latter into an aukard Buffoonery. And thus between Anger and Pleafure, Zeal and Drollery, their Writing has much fuch a Grace as the Play of humourfom Children, who, at the fame instant, are both peevish and wanton, and can laugh and cry almost in one and the same breath. de l'ordan manner.

How agreeable fuch Writings are like to prove, and of what effect towards the winning over or convincing those who are supposed to be in Error, I need not go about to explain. Nor can I wonder, on this

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this account, to hear those publick La-Sect. 3. mentations of Zealots, that whilst the Books of their Adversarys are so current. their Answers to 'em can hardly make their way into the World, or be taken the least notice of. Pedantry and Bigotry are Mill-stones able to fink the best Book. that carries the least part of their dead weight. The Temper of the Pedagogue futes not with the Age. And the World, however it may be taught, will not be tutor'd. If a Philosopher speaks, Men hear him willingly, while he keeps to his Philosophy. So is a Christian heard, while he keeps to his profess'd Charity and Meekness. In a Gentleman we allow of Pleafantry and Raillery, as being manag'd always with good Breeding, and never gross or clownish. But if a mere Scholastick, intrenching upon all these Characters, and writing as it were by Starts and Rebounds from one of these to another, appears upon the whole as little able to keep the Temper of Christianity, as to use the Reason of a Philosopher, or the Raillery of a Man of Breeding; what wonder is it, if the monstrous Product of fuch a jumbled Brain be ridiculous to the World?

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IF you think (my Friend!) that by this Description I have done wrong to any of these Zealot-Writers in religious Con-Vol. I. F 2 troversy; Part 1. troversy; read but a few Pages in any one of 'em (even where the Contest is not Abroad, but within their own Pale) and then pronounce.

SECT. IV.

BUT now that I have faid thus much concerning Authors and Writings, you shall hear my Thoughts, as you have desir'd, upon the Subject of Conversation, and particularly a late One of a free kind, which you remember I was present at, with some Friends of yours, whom you sancy'd I shou'd in great Gravity have condemn'd.

'Twas, I must own, a very diverting one, and perhaps not the less so, for ending as abruptly as it did, and in a fort of Confusion; which almost brought all to nothing that had been advane'd in the Discourse before. Some Particulars of this Conversation may not perhaps be fo proper to commit to Paper. 'Tis enough that I put you in mind of the Converfation in general. A great many fine Schemes, it's true, were deftroy'd; many grave Reasonings overturn'd: but this being done without Offence to the Partys concern'd, and with Improvement to the good Humour of the Company, it fet the Appetite the keener to fuch Conversations. And

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And I am perfuaded, that had Reason her-Sect. 4. felf been to judg of her own Interest, The wou'd have thought the receiv'd more Advantage in the main from that easy and familiar way, than from the usual stiff Adherence to a particular Opi-REMPER to Auditor territor! . noin

Bur perhaps you may still be in the fame Humour of not believing me in earnelt. You may continue to tell me, I affect to be paradoxical, in commending a Conversation as advantageous to Reason, which ended in fuch an Uncertainty of all that Reason had seemingly so well establish'd.

To this I answer, That according to the Notion I have of Reason, neither the written Treatifes of the Learned, nor the fet Discourses of the Eloquent, are able of themselves to teach the use of it. 'Tis the Habit alone of Reasoning that can make a Reasoner. And Men can never be better invited to the Habit, than when they find Pleasure in it. A Freedom of Raillery, a Liberty in decent Language to question every thing, and an Allowance of unravelling or refuting any Argument, without offence to the Arguer, are the only Terms which can render fuch speculative Conversations any way agreeable. For to fay truth, they have been render'd F 3 bur-

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Part r. burdensom to Mankind by the Strictness
of the Laws prescrib'd to 'em, and by the
prevailing Pedantry and Bigotry of those
who reign in 'em, and assume to themselves to be Dictators in these Provinces.

† SEMPER ego Auditor tantum! is as natural a Case of Complaint in Divinity, in Morals, and in Philosophy, as it was of old, the Satyrist's, in Poetry. Vicissitude is a mighty Law of Discourse, and mightily long'd for by Mankind. In matter of Reason, more is done in a minute or two, by way of Question and Reply, than by a continu'd Discourse of whole Hours. Orations are fit only to move the Passions: And the Power of Declamation is to terrify, exalt, ravish, or delight, rather than sa-tisfy or instruct. A free Conference is a close Fight. The other Way, in comparison to it, is but a Brandishing, or Beating the Air. To be obstructed therefore and manacled in Conferences, and to be confin'd to hear Orations on certain Subjects, must needs give us a Distast, and render the Subjects fo manag'd, as disagreeable as the Managers. Men had rather reason upon Trifles, fo they may reason freely, and without the Imposition of Authority, than on the usefullest and best Subjects in the World, where they are held under a Restraint and Fear.

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6 Ales bas deshacingit Mai estland Sect. 4. Nor is it a wonder that Men are generally fuch faint Reasoners, and care so little to argue strictly on any trivial Subject in Company; when they dare so little exert their Reason in greater Matters, and are forc'd to argue lamely, where they have need of the greatest Activity and Strength. The fame thing therefore happens here as in strong and healthy Bodys, which are debar'd their natural Exercife, and confin'd in a narrow Space. They are forc'd to use odd Gestures and Contortions. They have a fort of Action, and move still, tho with the worst Grace imaginable. For the animal Spirits in fuch found and active Limbs cannot lie dead, or without Employment. And thus the natural free Spirits of ingenious Men, if imprison'd and controul'd, will find out other ways of Motion to relieve themfelves in their Constraint: and whether it be in Burlesque, Mimickry or Buffoonery, they will be glad at any rate to vent themselves, and be reveng'd on their Constrainers. THAT this is really for ma

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I F Men are forbid to speak their minds feriously on certain Subjects, they will do it ironically. If they are forbid to speak at all upon fuch Subjects, or if they find it really dangerous for 'em to do fo; they will then redouble their Disguise, involve F 4 them-

Part 1 themselves in Mysteriousness, and talk so as hardly to be understood, or at least not plainly interpreted, by those who are disposed to do em a mischief. And thus Railery is brought more in fashion, and runs into an Extreme. Tis the persecuting Spirit has raised the bantering one:

And want of Liberty may account for want of a true Politeness, and for the Corruption or wrong Use of Pleasantry and Humour.

Is in this respect we strain the just measure of what we call Urbanity, and are apt sometimes to take a Bustonning Rustick Air, we may thank the ridiculous Solemnity and sour Humour of our Pedagogues: or rather they may thank themselves, if they in particular meet with the heaviest of this kind of Treatment. For it will naturally fall heaviest, where the Constraint has been the severest. The greater the Weight is, the bitterer will be the Satyr. The higher the Slavery, the more exquisite the Bustonery.

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THAT this is really so, may appear by looking on those Countrys where the spiritual Tyranny is highest. For the greatest of Bussoons are the ITALIANS; and in their Writings, in their freer sort of Conversations, on their Theatres, and in their Streets, Bussoonery and Burlesque

chem-

are in the highest vogue. Tis the only Sect. 5. manner in which the poor cramp'd Wretches can discharge a free Thought. We must yield to 'em the Superiority in this fort of Wit. For what wonder is it if we, who have more of Liberty, have less Dexterity in that egregious way of Raillery and Ridicule?

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TIS for this reason, I verily believe, that the Antients discover so little of this Spirit, and that there is hardly fuch a thing found as mere Burlesque in any Authors of the politer Ages. The manner indeed in which they treated the very gravest Subjects, was somewhat different from that of our Days. Their Treatifes were generally in a free and familiar Stile. They chose to give us the Representation of real Discourse and Converse, by treating their Subjects in the way of † Dialogue and free Debate. The Scene was usually laid at Table, or in the publick Walks or Meeting-places; and the usual Wit and Humour of their real Discourses appear'd in those of their own composing. And this was fair. For without Wit and Humour, Reason can hardly have its proof, or be diffinguish'd. The Magisterial Voice and high Strain of the Pedagogue,

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[†] See Soliloquy, Part I. Sect. 3.

Part 1. commands Reverence and Awe. 'Tis of admirable use to keep Understandings at a distance, and out of reach. The other Manner, on the contrary, gives the fairest hold, and suffers an Antagonist to use his full Strength hand to hand, upon even ground.

Tis not to be imagin'd what advantage the Reader has, when he can thus cope with his Author, who is willing to come on a fair Stage with him, and exchange the Tragick Buskin for an easier and more natural Gate and Habit. Grimace and Tone are mighty Helps to Imposture. And many a formal Piece of Sophistry holds proof under a severe Brow, which wou'd not pass under an easy one. 'Twas the Saying of + an antient Sage, "That Humour was the only Test of Gra-"vity; and Gravity of Humour. For a "Subject that wou'd not bear Raillery, " was suspicious; and a Jest that wou'd "not bear a ferious Examination, was "certainly false Wit." ni no solds I is his

But some Gentlemen there are so sull of the Spirit of Bigotry, and salse Zeal, that when they hear Principles examin'd, Sciences and Arts inquir'd into, and Mat-

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[†] GORGIAS LEONTINUS, apud Arift. Rheter. lib. 3. cap. 18. The μέν σπεθίν θιαρθέζειν γέλωξι, του ή γέλωξα σπεθή; which the Translator renders, Seria Riju, Rijum seriis discutere.

ters of Importance treated with this frank-Sect. 5. ness of Humour, they imagine presently that all Professions must fall to the ground, all Establishments come to ruin, and nothing orderly or decent be left franding in the World. They fear, or pretend to fear, that Religion it-felf will be endanger'd by this free Way; and are therefore as much alarm'd at this Liberty in private Converfation, and under prudent Management, as if it were grofly us'd in publick Company, or before the folemnest Assembly. But the Case, as I apprehend it, is far different. For you are to remember (my Friend!) that I am writing to you in defence, only of the Liberty of the Club. and of that fort of Freedom which is taken amongst Gentlemen and Friends, who know one another perfectly well. And that 'tis natural for me to defend Liberty with this restriction, you may infer from the very Notion I have of Liberty it-felf.

'Trs furely a Violation of the Freedom of publick Assemblys, for any one to take the Chair who is not call'd to it. To start Questions, or manage Debates, which offend the Publick Ear, is to be wanting in that Respect which is due to common Society. Such Subjects shou'd either not be treated at all in publick, or in such a manner as to occasion no Scandal or Disturbance. The Publick is not, on any account,

count,

Part 1. count, to be laugh'd at, to its face; or fo reprehended for its Follys, as to make it think it-felf contemn'd. And what is contrary to good Breeding, is in this respect as contrary to Liberty. It belongs to Men of flavish Principles, to affect a Superiority over the Vulgar, and to despise the Multitude. The Lovers of Mankind respect and honour Conventions and Societys of Men. And in mix'd Company, and Places where Men are met promiscuously on account of Diversion or Affairs, 'tis an Imposition and Hardship to force 'em to hear what they dislike, and to treat of Matters in a Dialect, which many who are present have perhaps been never us'd to. 'Tis a breach of the Harmony of publick Conversation, to take things in such 2 Key, as is above the common Reach, puts others to filence, and robs them of their Privilege of Turn. But as to private Society, and what passes in select Companys, where Friends meet knowingly, and with that very defign of exercifing their Wit, and looking freely into all Subjects; I fee no pretence for any one to be offended at the way of Raillery and Humour, which is the very Life of such Conversa-tions; the only thing which makes good Company, and frees it from the Formality of Bufiness, and the Tutorage and Dogmaticalness of the Schools. TOEST The Lublick is not, on any ac-

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SECT. VI

o return therefore to our Argument. If the best of our modern Conversa. tions are apt to run chiefly upon Trifles; if rational Discourses (especially those of a deeper Speculation) have lost their Credit, and are in diffrace because of their Formality; there is reason for more Allowance in the way of Humour and Gaiety. An easier Method of treating these Subjects, will make 'em more agreeable and fami-To dispute about 'em, will be the fame as about other Matters. They need not spoil good Company, or take from the Ease or Pleasure of a polite Conversation. And the oftner these Conversations are renew'd, the better will be their Effect. We shall grow better Reasoners, by reafoning pleafantly, and at our eafe; taking up, or laying down these Subjects as we fancy. So that upon the whole, I must own to you, I cannot be scandaliz'd at the Raillery you took notice of, nor at the Effect it had upon our Company. Humour was agreeable, and the pleafant Confusion which the Conversation ended in, is at this time as pleafant to me upon Reflection; when I confider, that instead of being discourag'd from resuming the Debate, we were so much the readier to meet again at any time, and dispute upon

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Part 13 the same Subjects, even with more Ease and Satisfaction than before.

WE had been a long while entertain'd, you know, upon the Subject of Morality and Religion. And amidst the different Opinions which were started and maintain'd by feveral of the Partys, with a great deal of Life and Ingenuity; one or other wou'd every now and then take the liberty to appeal to Common Sense. Every one allow'd the Appeal, and was willing to stand the trial. No one but was assur'd Common Sense wou'd justify him. But when Issue was join'd, and the Cause examin'd at the Bar, there cou'd be no Judgment given. The Partys however were not less forward in renewing their Appeal, on the very next occasion that presented. No one wou'd offer to call the Authority of the Court in question; till a Gentleman, whose good Understanding was never yet doubted of, desir'd the Company very gravely, that they wou'd tell him what Common Sense was.

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"IF by the word Sense we were to understand Opinion and Judgment, and by the word common the Generality or any considerable part of Mankind; 'twou'd be hard, he said, to discover where the Subject of common Sense cou'd lie. For that which was according

" ding to the Sense of one Part of Man-Sect.6. " kind, was against the Sense of another.

" And if the Majority were to determine " common Sense, it wou'd change as often

" as Men chang'd. That which was ac-" cording to common Sense to day, wou'd

" be the contrary to morrow, or foon "after." nisig H noisino s wham

Bur notwithstanding the different Judgments of Mankind in most Subjects. there were some however in which 'twas fuppos'd they all agreed, and had the fame Thoughts in common.—The Question was ask'd still, Where? " For whatever " was of any moment, 'twas suppos'd, " might be reduc'd under the head of " Religion, Policy, or Morals.

"OF the Differences in RELIGION " there was no occasion to speak; the Case " was fo fully known to all, and fo feeling-" ly understood by Christians, in particu-" lar, among themselves. They had made " found Experiment upon one another; " each Party in their turn. No Endea-" vours had been wanting on the fide of " any particular Sect. Which-ever chanc'd " to have the Power, fail'd not of putting " all means in execution, to make their " private Sense the publick one. But all in " vain. Common Sense was as hard still " to determine as Catholick or Orthodox.

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Part 1." What with one was inconceivable My"flery, to another was of easy Compre-

" henfion. What to one was Absurdity,

" to another was Demonstration.

"As for Policy; What Sense or whose could be call'd common, was equally a Question. If plain British or Dutch Sense were right, Turkish and French Sense must certainly be very wrong. And as mere Nonsense as Passive Obedience seem'd; we found it to be the common Sense of a great Party amongst our-selves, a greater Party in Europe, and perhaps the greatest Part of all the World besides.

"As for Morals; The difference, "if possible, was still wider. For with- out considering the Opinions and Cus- toms of the many barbarous and illi- terate Nations; we saw that even the few who had attain'd to riper Letters, and to Philosophy, cou'd never as yet agree on one and the same System, or acknowledg the same moral Principles. And some even of our most admir'd modern Philosophers had fairly told us, that Virtue and Vice had, after all, no other Law or Mensure, than mere Fashion and Vogne."

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.6.1398 A finance of things may be recover'd, in IT might have appear'd perhaps unfair in our Friends, had they treated only the graver Subjects in this manner; and fuffer'd the lighter to escape. For in the gayer Part of Life, our Follys are as folemn as in the most serious. The fault is, we carry the Laugh but half-way. The false Earnest is ridicul'd, but the false Jest passes secure, and becomes as errant Deceit as the other. Our Diversions, our Plays, our Amusements become solemn. We dream of Happinesses, and Possessions, and Enjoyments in which we have no Understanding, no Certainty; and yet we purfue these as the best known and most certain things in the World. There is nothing so foolish and deluding as a partial Scepticism. For whilst the Doubt is cast only on one side, the Certainty grows fo much stronger on the other. Whilst only one Face of Folly appears ridiculous, the other grows more folemn and deceiving.

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But 'twas not thus with our Friends. They feem'd better Criticks, and more ingenious, and fair in their way of questioning receiv'd Opinions, and exposing the Ridicule of Things. And if you will allow me to carry on their Humour, I will venture to make the Experiment throughout; and try what certain Knowledg or Affurance Vol. I.

Part 2. Assurance of things may be recover'd, in that very way, by which all Certainty, you thought, was lost, and an endless Scepticism introduc'd.

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PART II.

Thys, pur Athereusies become to-me. We dream of Happinellos, and Policinous,

ceicans the other. Our Divertions

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TF a Native of ETHIOPIA were on a fudden transported into Europe, and plac'd either at PARIS OF VENICE at a time of Carnival, when the general Face of Mankind was difguis'd, and almost every Creature wore a Mask; 'tis probable he wou'd for some time be at a stand, before he discover'd the Cheat: not imagining that a whole People cou'd be so fantastical, as upon Agreement, at an appointed time, to transform themselves by a Variety of Habits, and make it a folemn Practice to impose on one another, by this universal Confusion of Characters and Persons. The he might at first perhaps have look'd on this with a ferious Eye, it wou'd be hardly possible for him to hold his Countenance, when he had perceiv'd

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ceived what was carrying on. The Eu-Sect. 1. ROPEANS, on their fide, might laugh perhaps at this Simplicity. But our ETHIOPIAN would certainly laugh with better reason. Tis easy to see which of the two wou'd be ridiculous, For he who laughs, and is himself ridiculous, bears a double share of Ridicule. However. shou'd it so happen, that in the Transport of Ridicule our ETHIOPIAN, having his Head Still running upon Masks, and knowing nothing of the fair Complexion and common Dress of the Eukopeans. shou'd upon the fight of a natural Face and Habit, laugh just as heartly as before; wou'd not he in his turn become ridiculous, by carrying the Jest too far; when by a filly Prefumption he took Nature for mere Art, and miltook perhaps a Man of Sobriety and Senfe for one of those ridiculous Mummers?

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THERE was a time when Men were accountable only for their Actions and Behaviour. Their Opinions were left to themselves. They had Liberty to differ in these, as in their Faces. Every one took the Air and Look which was natural to him. But in process of time, it was thought decent to mend Mens Countenances, and render their intellectual Complexions uniform and of a fort. Thus the Magistrate became a Dresser, and in his turn was dress decented. It is the Magistrate became a Dresser, and in his turn was dress decented.

Part 2. too, as he deserv'd; when he had given up his Power to a new Order of Tire-Men. But tho it was agreed that there was only one certain and true Dress, one single peculiar Air, to which it was necessary all People shou'd conform; yet the Misery was, that neither the Magistrate nor the Tire-Men themselves, cou'd resolve, which of the various Modes was the exact true one. Imagine now, what the Effect of this must needs be; when Men became perfecuted thus on every fide about their Air and Feature, and were put to their shifts how to adjust and compose their Mein, according to the right Mode; when a thousand Models, a thousand Patterns of Dress were current, and alter'd every now and then, upon occasion, according to Fashion and the Humour of the Times. Judg whether Mens Countenances were not like to grow constrain'd, and the natural Visage of Mankind, by this Habit, distorted, convuls'd, and render'd hardly knowable.

But as unnatural or artificial as the general Face of Things may have been render'd by this unhappy Care of Dress, and Over-Tenderness for the Safety of Complexions; we must not therefore imagine that all Faces are alike besmear'd or plaister'd. All is not Fucus, or mere Varnish. Nor is the Face of Truth less fair and beautiful, for all the counterfeit Vizards which

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which have been put upon her. We must Sect. 1. remember the Carnival, and what the Occasion has been of this wild Concourse and Medly: who were the Institutors of it: and to what purpose Men were thus set awork and amus'd. We may laugh fufficiently at the original Cheat; and, if pity will fuffer us, we may make our-selves diversion enough with the Folly and Madness of those who are thus caught, and practis'd on, by these Impostures. But we must remember withal our ETHIOPIAN, and beware, left by taking plain Nature for a Vizard, we become more ridiculous than the People whom we ridicule. And if a Jest or Ridicule thus strain'd, be capable of leading the Judgment fo far aftray; 'tis probable that an Excess of Fear or Horrour may work the same Effect.

HAD it been your Fortune (my Friend!) to have liv'd in Asia at the time when the † Magi by an egregious Imposture got possession of the Empire; no doubt but you wou'd have had a detestation of the Act: And perhaps the very Persons of the Men might have grown so odious to you, that after all the Cheats and Abuses they had committed, you might have seen 'em dispatch'd with as relentless an eye as our later European Ancestors saw

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[†] See MISC. II. Ch. 1.

Part 2. the Destruction of a like politick Body of Conjurers, the Knights Templars; who were almost become an Over-Match for the Civil Sovereign. Your Indignation perhaps might have carry'd you to propose the razing all Monuments and Memorials of these Magicians. You might have refolv'd not to leave fo much as their Houses standing. But if it had happen'd that these Magicians, in the time of their Dominion, had made any Collection of Books, or had compil'd any themselves, in which they had treated of Philosophy, or Monals, or any other Science, or Part of Learning; wou'd you have carry'd your Resentment fo far as to have extirpated these also, and condemn'd every Opinion or Doctrine, which they had efpoused, for no other reafon than merely because they had esponed it? Hardly a SCYTHIAN, a TARTAR, or a Go TH, wou'd act or reason so absurdly. Much less would you (my Friend!) have carry'd on this MAGOPHONY, or Prieft. Maffacre, with fuch a barbarous Zeal. For, in good earnest, to destroy a Philosophy in hatred to a Man, implies as errant a Turtur-Notion, as to deffrey or murder a Man in order to plunder him of his Wit, and get the Inheritance of his Understanding beveleen em difpateh'd with as relegated

I Must confess indeed, that had the Institutions, the Statutes, and Regulations of this antient Hierarchy, been all of 'em resembling

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resembling the * fundamental one, of the Sect. 1.

Order it-self, they might with a great deal
of Justice have been suppress'd: For one
can't without some abhorrence read that
Law of theirs;

Nam Mague ex Matre & Guato giguatur
oportet. woll evel eve Catull. 87. 11001

ligious and moral Principle, denv'd ever Bur the Conjurers (as we'll rather suppose) having consider'd that they ought in their Principle to appear as fair as possible to the World, the better to conceal their Practice, found it highly for their Interest to espouse some excellent moral Rules. and establish the very best Maxims of this kind. They thought it for their advantage perhaps, on their first setting out, to recommend the greatest Purity of Religion, the greatest Integrity of Life and Man-They may perhaps too; in general, have preach'd up Charity and Good-will. They may have let to view the fairest Face of Human Nature; and together with their By-Laws, and Political Institutions, have interwove the honestest Morals and best Doctrine in the World.

How therefore shou'd we have behav'd our-selves in this Affair? How shou'd we

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[†] Πέροαι ή κ μάλιςα αυτών οι σοφίαν ασκείν θοκέντες οι Μάροι, γαμισόν τὰς μητέρας. Sext. Empir. Pyr. Lib. 3. cap. 24.

Part 2. have carry'd our-selves towards this Order of Men, at the time of the Discovery of their Cheat, and Ruin of their Empire? Shou'd we have fall'n to work instantly with their Systems, struck at their Opinions and Doctrines without distinction, and erected a contrary Philosophy in their teeth? Shou'd we have flown at every religious and moral Principle, deny'd every natural and focial Affection, and render'd Men as much Wolves as was possible to one another, whilst we describ'd 'em such; and endeavour'd to make them fee themfelves by far more monftrous and corrupt, than with the worst Intentions it was ever possible for the worst of 'em to become? This, you'l fay, doubtless wou'd have been a very preposterous Part, and cou'd never have been acted but by mean Spirits, fuch as had been held in awe, and † overfrighted by the MAGI. Van Valle

> AND yet an * able and witty Philosopher of our Nation was, we know, of

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+ See MISC. II. Ch. 2. first Note.

^{*} Mr. HOBBES, who thus expresses himself: By reading of these Greek and Latin Authors, Men from their Childhood have gotten a Habit (under a false Shew of Liberty) of savouring Tumults, and of licentious controlling the Assions of their Sovereigns. Leviathan, Part 2. ch. 21. p. 111. By this Reasoning of Mr. HOBBES it should follow, that there can never be any Tumults or deposing of Sovereigns at Constantinople, or in Mogol. See again p. 171, and 377. and what he intimates to his Prince (pag. 193.) concerning this Extirpation of antient Literature, in favour of his Leviathan-Hypothesis, and new Philosophy.

late Years, fo possess'd with a Horrour of Sect. 1. this kind, that both with respect to Politicks and Morals, he directly acted in this Spirit of Massacre. The Fright he took upon the Sight of the then governing Powers, who unjustly assum'd the Authority of the People, gave him fuch an Abhorrence of all popular Government, and of the very Notion of Liberty it-felf; that to extinguish it for ever, he recommends the very extinguishing of Letters, and exhorts Princes not to spare so much as an antient ROMAN or GREEK Hiftorian. — Is not this in truth somewhat Gothick? And has not our Philosopher, in appearance, fomething of the Savage, that he shou'd use Philosophy and Learning asthe SCYTHIANS are faid to have us'd ANACHARSIS and others, for having visited the Wife of GREECE, and learnt the Manners of a polite People?

His Quarrel with Religion was the fame as with Liberty. The fame Times gave him the fame Terror in this other kind. He had nothing before his Eyes but the Ravage of Enthusiasm, and the Artifice of those, who rais'd and conducted that Spirit. And the good sociable Man, as savage and unsociable as he wou'd make himself and all Mankind appear by his Philosophy, expos'd himself during his Life, and took the utmost Pains, that

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Part 2. that after his Death we might be deliver'd from the occasion of these Terrors. He did his utmost to shew us, that both in Religion and Morals we were impos'd on by our Governors; that there was nothing which by Nature inclin'd us either way; nothing which naturally drew us to the Love of what was withour, or beyond our felves. The the Love of fuch great Truths and fovereign Maxims as he imagin'd these to be, made him the most laborious of all Men in composing Systems of this kind for our Use; and forc'd him, notwithstanding his natural Fear, to run continually the highest Risk of being a Martyr for our Deliverance, bus videtolid sin brook si

on this occasion, to prevent your Seriousness, and assure you, that there is no such
mighty Danger as we are apt to imagine
from these sierce Prosecutors of Superstition, who are so jealous of every religious or moral Principle. Whatever Savages they may appear in Philosophy,
they are in their common Capacity as
Civil Persons, as one can wish. Their
free communicating of their Principles
may witness for them. 'Tis the height
of Sociableness to be thus friendly and
communicative.

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on suche Principles, indeed, were coneeal'd from us, and made a Mystery; they might become confiderable. Things are often made To, by being kept as Secrets of a Sect or Party: and nothing helps this more than the Antipathy and Shyness of a contrary Party. If we fall prefently into Horrors, and Consternation, upon the hearing Maxims which are thought poisonous; we are in no Disposition to use that familiar and eafy Part of Reason, which is the best Antidote. The only Poison to Reason, is Passion. For false Reafoning is foon redress'd, where Paffion is remov'd. But if the very hearing certain Propositions of Philosophy is sufficient to move our Passion; 'tis plain, the Paifon has already gain'd on us, and we are effectually prevented in the use of our reasoning Faculty. wall this Dangler on our account

Were it not for the Prejudices of this kind; what shou'd hinder us from diverting our-selves with the Fancy of one of these modern Reformers we have been speaking of? What shou'd we say to one of these Anti-Zealots, who, in the Zeal of such a cool Philosophy, shou'd assure us faithfully, "That we were the "most mistaken men in the World, to "imagine there was any such Thing as "natural Faith or Justice? For that it "was

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Part 2." was only Force and Power which con-" flituted Right. That there was no " fuch thing in reality as Virtue; no Prin-" ciple of Order in things above, or be-" low; no fecret Charm or Force of Na-" ture, by which every one was made " to operate willingly or unwillingly to-" wards publick Good, and punish'd, " and tormented if he did otherwife." Is not this the very Charm it-felf? Is not the Gentleman at this instant under the power of it:? - " Sir ! The " Philosophy you have condescended to " reveal to us, is most extraordinary. "We are beholden to you for your In-" struction. But, pray, whence is this " Zeal in our behalf? What are We to " You? Are You our Father? Or if You " were, why this Concern for Us? Is " there then fuch a thing as natural Af-" fection? If not; why all this Pains, "why all this Danger on our account? "Why not keep this Secret to Your-felf? " Of what Advantage is it to You, to " deliver us from the Cheat? The more " are taken in it, the better. 'Tis di-" rectly against Your Interest to unde-" ceive Us, and let us know that only " private Interest governs You, and that " nothing nobler, or of a larger kind, " shou'd govern us, whom you converse " with. Leave us to our-felves, and to " that notable Art by which we are hap-" pily

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" pily tam'd, and render'd thus mild and Sect. 2.
" sheepist. 'Tis not fit we shou'd know

" that by Nature we are all Wolves. Is

" it possible that one who has really dis-" cover'd himself such, shou'd take pains

" to communicate such a Discovery?"

they give fuch Warning to the World. III

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IN reality (my Friend!) a severe Brow may well be spar'd on this occasion; when we are put thus upon the Defence of common Honesty, by such fair honest Gentlemen, who are in Practice so different from what they wou'd appear in Speculation. Knaves I know there are in Notion and Principle, as well as in Practice: who think all Honesty as well as Religion a mere Cheat; and, by a very confiftent reasoning, have resolv'd deliberately to do all that by Power or Art they are able, for their private Advantage. But fuch as these never open themselves in Friendship to others. They have no such Passion for Truth, or Love for Mankind. They have no Quarrel with Religion or Morals; but know what Use to make of both, upon occasion. If they discover their Principles, 'tis never but at unawares. They are fure to preach Honesty, and go to Church. In the state of the state contrary, by a right Division and list

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Part 2.

On the other side, the Gentlemen for whom I am apologizing, cannot however be call'd Hypocrites. They speak as ill of themselves as they possibly can. If they have hard Thoughts of Human Nature; 'tis a Proof still of their Humanity, that they give such Warning to the World. If they represent Men by Nature treacherous and wild, 'tis out of Care for Mankind; lest by being too tame and trusting, they shou'd easily be caught.

IMPOSTOR'S naturally speak the best of Human Nature, that they may the easier abuse it. These Gentlemen, on the contrary, speak the worst; and had rather they themselves shou'd be censur'd with the rest, than that a Few shou'd by Imposture prevail over the Many. For 'tis Opinion of Goodness that creates Easiness of Trust: and by Trust we are betray'd to Power; our very Reason being thus captivated by those in whom we come insensibly to have an implicit Faith. But supposing one another to be by Nature fuch very Savages, we shall take care to come less in one another's Power: and apprehending Power to be infatiably coveted by all, we shall the better fence against the Evil; not by giving all into one hand (as the Champion of this Cause wou'd have us) but, on the contrary, by a right Division and Ballance

lance of Power, and by the Restraint of Sect. 2.
good Laws and Limitations, which may
fecure the publick Liberty.

SHOU'D you therefore ask me, whether I really thought these Gentlemen were fully perfuaded of the Principles they to often advance in Company? I shou'd tell you, That the I wou'd not absolutely arraign the Gentlemens Sincerity; yet there was something of Mystery in the Cafe, more than was imagin'd. The Reason, perhaps, why Men of Wit delight fo much to espouse these paradoxical Systems, is not in truth that they are so fully facisfy'd with 'em; but that they may the better oppose some other Systems, which by their fair Appearance have help'd, they think, to bring Mankind under Subjection. They imagine that by this general Scepticism, which they wou'd introduce, they shall better deal with the dogmatical Spirit which prevails in some particular Subjects. And when they have accustom'd Men to bear Contradiction in the main, and hear the Nature of Things disputed of, at large; it may be fafer (they conclude) to argue separately, upon certain nice Points in which they are not altogether so well fatisfy'd. So that from hence, perhaps, you may still better apprehend why, in Conversation, the Spirit of Raillery prevails

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Part 2. so much, and Notions are taken up for no reason besides their being odd, and out of the way.

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er I really thought thefe! Gentlemen D UT let who will condemn the Humour thus describ'd: For my own part, I am in no fuch apprehension from this sceptical kind of Wit. Men indeed may, in a ferious way, be so wrought on, and confounded, by different Modes of Opinion, different Systems and Schemes impos'd by Authority, that they may wholly lose all Notion or Comprehension of Truth. I can easily apprehend what Effect Ame has over Mens Understandings. I can very well suppose Men may be frighted out of their Wits: But I have no apprehension they shou'd be laugh'd out of 'em. I can hardly imagine that in a pleasant way they shou'd ever be talk'd out of their Love for Society, or reason'd out of Humanity and common Sense. A mannerly Wit can hurt no Cause or Interest for which I am in the least concern'd: And Philosophical Speculations, politely manag'd, can never furely render Mankind more unfociable or unciviliz'd. This is not the Quarter from whence I can polfibly expect an Inroad of Savageness and Barbarity. And by the best of my Obfervation, I have learnt, that Virtue is never

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never such a Sufferer by being contested, Sect. 3. as by being betray'd. My Fear is not so much from its witty Antagonists, who give it Exercise, and put it on its Defence, as from its tender Nurses, who are apt to over-lay it, and kill it, with Excess of Care and Cherishing.

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I HAVE known a Building, which by the Officiousness of the Workmen has been so shor'd, and screw'd up, on the side where they pretended it had a Leaning, that it has at last been turn'd the contrary way, and overthrown. There has fomething, perhaps, of this kind happen'd in Morals. Men have not been contented to shew the natural Advantages of Honesty and Virtue. They have rather lessen'd these, the better, as they thought, to advance another Foundation. They have made Virtue so mercenary a thing, and have talk'd fo much of its Rewards, that one can hardly tell what there is in it, after all, that can be worth rewarding. For to be brib'd only or terrify'd into an honest Practice, bespeaks little of real Honesty or Worth. We may make, it's true, whatever Bargain we think it; and may bestow in favour what Overplus we please. But there can be no Excellence or Wisdom in voluntarily rewarding what is neither estimable, nor deferving. And if Virtue be not really and the Heart of Vol. I. estimable

Part 2. estimable in it-self, I can see nothing estimable in following it for the sake of a Bargain.

If the Love of doing Good, be not, of it-felf, a good and right Inclination; I know not how there can possibly be such a thing as Goodness or Virtue. If the Inclination be right; 'tis a perverting of it, to apply it solely to the Reward, and make us conceive such Wonders of the Grace and Favour that is to attend Virtue; when there is so little shewn of the intrinsick Worth or Value of the Thing it-felf.

I Cou'd be almost tempted to think, that the true Reason why some of the most Heroick Virtues have so little notice taken of 'em in our Holy Religion, is, because there wou'd have been no room left for Disinterestedness, had they been intitled to a share of that infinite Reward, which Providence has by Revelation assign'd to other Dutys. * Private Friendship, and Zeal

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^{*} By Private Friendship no fair Reader can here suppose is meant that common Benevolence and Charity which every Christian is oblig'd to shew towards all Men, and in particular towards his Fellow-Christians, his Neighbour, Brother, and Kindred, of whatever degree; but that peculiar Relation which is form'd by a Consent and Harmony of Minds, by mutual Esteem, and reciprocal Tenderness and Affection; and which we emphatically call a FRIENDSHIP. Such was that between the two Tenish

Virtues purely voluntary in a Christian. They are no effential Parts of his Charity. He is not fo ty'd to the Affairs of this Life; nor is he oblig'd to enter into such Engagements with this lower World, as are of no help to him in acquiring a better. His Conversation is in Heaven. Nor has he occasion for such supernumerary Cares

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Tewish Heroes below-mention'd, whose Love and Tendernels was surpassing that of Women, (2 Samuel, ch. 1.) Such were those Friendships describ'd so frequently by Poets, between PYLADES and ORESTES, THE-SEUS and PIRITHOUS, with many others. Such were those between Philosophers, Heroes, and the greatest of Men, between SOCRATES and ANTIS-THENES, PLATO and DION, EPAMI-NONDAS and PELOPIDAS, SCIPIO and LÆLIUS, CATO and BRUTUS, THRASEA and HELVIDIUS. And fuch have lately been, and are fill perhaps in our own Age; tho Envy fuffers not that the few Examples there are of this kind shou'd be remark'd in publick. The Author's Meaning is indeed fo plain of it-felf, that it needs no explanatory Apology to fatisfy an impartial Reader. As for others who object the Singularity of the Affertion, as differing (they suppose) from what our Reverend Doctors in Religion maintain, they may read what the Learned and Pious Bishop Taylor fays in his Treatise of Friendship. "You in-" quire (fays he) how far a dear and a perfect Friend-" fhip is authoriz'd by the Principles of Christianity? "To this I answer, That the word Friendship in the sense " we commonly mean by it, is not fo much as nam'd in " the New Testament; and our Religion takes no no-" tice of it. You think it ftrange; but read on before " you spend so much as the beginning of a Passion or a "Wonder upon it. There is mention of Friendship of the " World; and it is faid to be Enmity with God: but the "Word is no where else nam'd, or to any other pur-VOL. I. H 2

Part 2. or Embarassments here on Earth, as may obstruct his way thither, or retard him in the careful Task of working out his own Salvation. If nevertheless any Portion of Reward be reserved hereafter for the generous Part of a Patriot, or that of a thorow Friend; this is still behind the Curtain, and happily concealed from us; that we may be the more deserving of it, when it comes.

of pose, in all the New Testament. It speaks of Friends often; but by Friends are meant our Acquaintance, or " our Kindred, the Relatives of our Family or our For-" tune, or our Sect, &c .___ And I think I have reason " to be confident, that the word Friend (speaking of human Intercourse) is no otherways us'd in the Gospels, " or Epiftles, or Acts of the Apoftles." And afterwards, " Christian Charity (says he) is Friendship to all " the World; and when Friendships were the noblest " things in the World, Charity was little, like the Sun " drawn in at a Chink, or his Beams drawn into the "Center of a Burning-glass: but Christian Charity is
"Friendship expanded like the Face of the Sun, when it
"mounts above the Eastern Hills." In reality the good Bishop draws all his Notions as well as Examples of private Friendship from the Heathen World, or from the Times preceding Christianity. And after citing a Greek Author, he immediately adds: "Of such immor-tal, abstracted, pure Friendships, indeed there is no " great plenty; but they who are the same to their Friend anones Der, when he is in another Country, or in " another World, are fit to preserve the sacred Fire for " eternal Sacrifices, and to perpetuate the Memory of " those exemplary Friendships of the best Men, which " have fill'd the World with Hiftory and Wonder: for " in no other sense but this can it be true, that Friend-" ships are pure Loves, regarding to do good more than " to receive it. He that is a Friend after Death, hopes " not for a Recompence from his Friend, and makes no " bargain either for Fame or Love; but is rewarded " with the Conscience and Satisfaction of doing bravely."

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IT appears indeed under the Fewifb Difpensation, that each of these Virtues had their illustrious Examples, and were in fome manner recommended to us as honourable, and worthy our Imitation. Even SAUL himself, as ill a Prince as he is represented, appears both living and dying to have been respected and prais'd for the Love he bore his native Country. And the Love which was fo remarkable between his Son and his Successor, gives us a noble View of a difinterested Friendship, least on one side. But the heroick Virtue of these Persons had only the common Reward of Praise attributed to it, and cou'd not claim a future Recompence under a Religion which taught no future State, nor exhibited any Rewards or Punishments, besides such as were Temporal, and had respect to the written Law.

And thus the Jews as well as Heathens were left to their Philosophy, to be infiructed in the sublime part of Virtue, and induc'd by Reason to that which was not injoin'd'em by Command. No Premium or Penalty being inforc'd in these Cases, the disinterested Part subsisted, the Virtue was a free Choice, and the Magnanimity of the Act was left intire. He that wou'd be generous, had the Means. He that wou'd frankly serve his Friend, or Coun-

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e for y of hich Part 2. try, at the * expence even of his Life, might do it on fair Terms. Dule Bet To be corn with Est was his fole Reason. 'Twas Inviting and Becoming. 'Twas Good and Honest. And that this is still a good Reason, and according to Common Sense, I will endeavour to satisfy you. For I shou'd think my-fels very ridiculous to be angry with any one for thinking me dishonest; if I cou'd give no account of my Honesty, nor shew upon what Principle I differ'd from a Knave.

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^{*} Peradventure (fays the Holy Apostle) for a good Man one would even dare to die, when the is to round, &c. Rom. ch. 5. vers. 7. This the Apostle judiciously supposes to belong to human Nature: tho he is so far from founding any Precept on it, that he ushers his private Opinion with a double Peradventure.

PART III.

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SECT. I.

HE Roman Satyrist may be thought more than ordinary satyrical, when speaking of the Nobility and Court, he is so far from allowing them to be the Standard of Politeness and good Sense, that he makes 'em in a manner the Reverse.

Rarus enim ferme Sensus communis in illà

Fortuna-

Juv. Sat. 8. v. 73.

Some of the * most ingenious Commentators, however, interpret this very differently from what is generally apprehended. They

^{*} Viz. The two Casaubons, Is. and Mer. Salmasius, and our English Gataker: See the first in Capitolinus, Vit. M. Ant. sub finem. The second in his Comment on M. Ant. lib. 1. Sect. 13, vel 16. Gataker on the same place; and Salmasius in the same Life of Capitolinus, at the end of his Annotations. The Greek word is Kosvovonscooden, which Salmasius interprets, "moderatam, usitatam & ordina"riam hominis mentem que in commune quodammodo Ha" consult.

Part 3. They make this Common Sense of the Poet's, by a Greek Derivation, to signify Sense of Publick Weal, and of the Common Interest; Love of the Community or Society, Natural Affection, Humanity, Obligingness, or that fort of Civility which rises from a just Sense of the common Rights of Mankind, and the natural Equality there is amongst those of the same Species.

AND indeed if we consider the thing nicely, it must seem somewhat hard in the Poet, to have deny'd Wit or Ability to a Court

confulit, nec omnia ad commodum suum refert, rese spectumque etiam habet eorum cum quibus versatur, modeste, modiceque de se sentiens. At contra inflati " & superbi omnes se sibi tantum suisque commodis natos arbitrantur, & præ se cæteros contemnunt & neg-" ligunt; & hi funt qui Sensum Communem non habere " recte dici possunt. Nam ita Sensum Communem accipit 56 Juvenalis, Sat. 8. Rarus enim ferme SENSUS COM-" MUNIS, &c. Філандефтіан & Хепьбтита Galenus vocat quam Marcus de se loquens Konvovonpoouvnv; & alibi, " ubi de eadem re loquitur, Μετειότητα, κ, Έυγνωμοσώνην, " qua gratiam illi fecerit Marcus simul eundi ad Germa-" nicum Bellum ac sequendi se." In the same manner Isaac Casaubon: Herodianus (says he) calls this the 70 ms " Subjicit verò Antoninus quasi hanc TELOV X 100 MS/Egv. " vocem interpretans, n' to equidat nis ginois un te our " δειπνείν αυτώ παντως, μήτε συναποδημείν επάναγκε." This, I am persuaded, is the Sensus Communic of HO-RACE (Sat. 3. lib. 1.) which has been unobserv'd (as far as I can learn) by any of his Commentators: it being remarkable withal, that in this early Satyr of HO-RACE, before his latter days, and when his Philosophy as yet inclin'd to the less rigid Affertors of Virtue, he puts this Expression (as may be seen by the whole Satyr taken together) into the mouth of a Crispinus, or some

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Court such as that of Rome, even under Sect. 1.

a Tiberius or a Nero. But for Humanity, or Sense of Publick Good, and the common Interest of Mankind, 'twas no such deep Satyr to question whether this was properly the Spirit of a Court. 'Twas difficult to apprehend what Community subsisted among Courtiers; or what Publick between an Absolute Prince and his Slave-

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ridiculous Mimick of that severe Philosophy, to which the Coinage of the word Kouveren proof of properly belong'd. For so the Poet again (Sat. 4. v. 77.) uses the word SENSUS, speaking of those who without Sense of Manners, or common Society, without the least respect or deference to others, press rudely upon their Friends, and upon all Company in general, without regard to Time or Place, or any thing besides their selfish and brutish Humour:

-Haud illud quærentes, num sine SENSU, Tempore num faciant alieno. avaidutus, as old Lambin interprets it, tho without any other Explanation; referring only to the Sensus Communis of HORACE in that other Satyr. Thus SENECA (Epist. 105.) Odium autem ex offensa sic vitabis, neminem lacessendo gratuito: à quo te SENSUS COMMUNIS tuebitur. It may be objected possibly by some particularly vers'd in the Philosophy above-mention'd, that the neiros Nes, to which the Korrovon morin feems to have relation, is of a different meaning. But they will confider withal how small the distinction was in that Philosophy, between the workings, and the vulgar diamors; how generally Passion was by those Philosophers brought under the Head of Opinion. And when they confider, besides this, the very Formation of the word Korrovon wood upon the Model of the other femaliz'd Virtues, the Eugraμοσίνη, Σωφροφίνη, Δικαιοσύνη, &c. they will no longer hesitate on this Interpretation.—The Reader may perhaps by this Note see better why the Latin Title of Senfus Communis has been given to this second Treatise.

Subjects.

Part 3. Subjects. And for real Society, there cou'd be none between such as had no other Sense than that of private Good.

Our Poet therefore seems not so immoderate in his Censure; if we consider it is the Heart, rather than the Head, he takes to task: when reflecting on a Coart-Education, he thinks it unapt to raise any Affection towards a Country; and looks upon young Princes, and Lords, as the young Masters of the World; who being indulg'd in all their Passions, and train'd up in all manner of Licentiousness, have that thorow Contempt and Disregard of Mankind, which Mankind in a manner deserves, where Arbitrary Power is permitted, and a Tyranny ador'd.

Hat satis ad Juvenem, quem nobis fama superbum Tradit, & inflatum, plenumque Nerone propinguo. Juv. Sat. 8.

A Publick Spirit can come only from a focial Feeling or Sense of Partnership with Human Kind. Now there are none to far from being Partners in this Sense, or Sharers in this common Affection, as they who scarcely know an Equal, nor consider themselves as subject to any Law of Fellowship or Community. And thus Morality and good Government go together. There

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is no real Love of Virtue, without the Sect. I. Knowledg of Publick Good. And where Abfolute Power is, there is no Publick.

THEY who live under a Tyranny, and have learnt to admire its Power as Sacred and Divine, are debauch'd as much in their Religion, as in their Morals. Publick Good, according to their Apprehension, is as little the Measure or Rule of Government in the Universe, as in the State. They have scarce a Notion of what is Good or Just, other than as mere Will and Power have determin'd. Omnipotence, they think, wou'd hardly be it-self, were it not at liberty to dispense with the Laws of Equity, and change at pleasure the Standard of moral Rectitude.

But notwithstanding the Prejudices and Corruptions of this kind, 'tis plain there is something still of a publick Principle, even where it is most perverted and depress'd. The worst of Magistracys, the mere Despotick kind, can shew sufficient Instances of Zeal and Affection towards it. Where no other Government is known, it seldom fails of having that Allegiance and Duty paid it, which is owing to a better Form. The Eastern Countrys, and many barbarous Nations, have been and still are Examples of this kind. The personal Love they bear their Prince, however severe towards

Part 3. towards them, may shew how natural an Affection there is towards Government and Order among Mankind. If Men have really no publick Parent, no Magistrate in common, to cherish and protect 'em, they will still imagine they have such a one; and, like new-born Creatures that have never feen their Dam, will fancy one for themselves, and apply (as by Nature prompted) to some like Form, for Favour and Protection. In the room of a true Foster-Father, and Chief, they will take after a false one; and in the room of a legal Government and just Prince, obey even a Tyrant, and endure a whole Lineage and Succession of fuch.

> As for us BRITONS, thank Heaven, we have a better Sense of Government deliver'd to us from our Ancestors. We have the Notion of A Publick, and A CON-STITUTION; how a Legislative, and how an Executive is model'd. We understand Weight and Meafure in this kind, and can reason justly on the Ballance of Power and Property. The Maxims we draw from hence, are as evident as those in Mathematicks. Our increasing Knowledg shews us every day, more and more, what Com-MON SENSE is in Politicks: And this must of necessity lead us to understand a like Sense in Morals; which is the Foundation.

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Sect. 1. 'T is ridiculous to fay, there is any Obligation on Man to act fociably, or honestly, in a form'd Government; and not in that which is commonly call'd * the State of Nature. For, to speak in the fashionable Language of our modern Philosophy: " Society being founded on a Compact; " the Surrender made of every Man's " private unlimited Right, into the hands " of the Majority, or fuch as the Majo-" rity shou'd appoint, was of free Choice, " and by a Promise." Now the Promise it-self was made in the State of Nature: And that which cou'd make a Promise obligatory in the State of Nature, must make all other Acts of Humanity as much our real Duty, and natural Part. Thus Faith, Justice, Honesty and Virtue, must have been as early as the State of Nature, or they cou'd never have been at all. The Civil Union, or Confederacy, cou'd never make Right or Wrong; if they fublisted not before. He who was free to any Villany before his Contract, will, and ought to make as free with his Contract, when he thinks fit. The natural Knave has the same Reafon to be a Civil one; and may dispense with his Politick Capacity as oft as he fees occasion: 'Tis only his Word stands in his way. A Man is oblig'd to keep his Word. Why? Because he has given

^{*} Vid. TREATISE V. Part 2. §. 4. latter end.

Part 3. his Word to keep it.— Is not this a notable

Account of the Original of moral Justice,
and the Rise of Civil Government and Allegiance!

SECT. II.

PUT to pass by these Cavils of a Philosophy, which speaks so much of Nature with so little Meaning; we may with Justice furely place it as a Principle, "That if any thing be natural, in any " Creature, or any Kind; 'tis that which " is Preservative of the Kind it-self, and " conducing to its Welfare and Support." If in original and pure Nature, it be Wrong to break a Promife, or be treacherous; 'tis as truly Wrong to be in any respect inhuman, or any way wanting in our natural part towards Human Kind. If Eating and Drinking be natural, Herding is so too. If any Appetite or Sense be natural, the Sense of Fellowsbip is the same. If there be any thing of Nature in that Affection which is between the Sexes, the Affection is certainly as natural towards the consequent Offspring; and so again between the Offspring themselves, as Kindred and Companions, bred under the same Discipline and Oeconomy. And thus a Clan or Tribe is gradually form'd; a Publick is recogniz'd: and besides the Pleasure found in focial Entertainment, Language, and Difcourfe,

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course, there is so apparent a Necessity Sect. 2. for continuing this good Correspondency and Union, that to have no Sense or Feeling of this kind, no Love of Country, Community, or any thing in common, wou'd be the same as to be insensible even of the plainest Means of Self-Preservation, and most necessary Condition of Self-Enjoyment.

How the Wit of Man shou'd so puzzle this Cause, as to make Civil Government and Society appear a kind of Invention, and Creature of Art, I know not, For my own part, methinks, this herding Principle, and associating Inclination, is seen so natural and strong in most Men, that one might readily affirm, 'twas even from the Violence of this Passion that so much Disorder arose in the general Society of Mankind.

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UNIVERSAL Good, or the Interest of the World in general, is a kind of remote Philosophical Object. That greater Community falls not easily under the Eye. Nor is a National Interest, or that of a whole People, or Body Politick, so readily apprehended. In less Partys, Men may be intimately conversant and acquainted with one another. They can there better taste Society, and enjoy the common Good and Interest of a more contracted Publick. They view the whole Compass and Extent

Part 3. of their Community; and fee, and know particularly whom tis they ferve, and to what end they affociate and conspire. All Men have naturally their share of this combining Principle: and they who are of the fprightlieft and most active Facultys, have fo large a share of it, that unless it be happily directed by right Reason, it can never find Exercise for it-self in so remote a Sphere as that of the Body Politick at large. For here perhaps the thousandth part of those whose Interests are concern'd, are scarce so much as known by sight. No visible Band is form'd; no strict Alliance: but the Conjunction is made with different Persons, Orders, and Ranks of Men; not sensibly, but in Idea: according to that general View or Notion of a State or Commonwealth.

Thus the focial Aim is disturb'd, for want of certain Scope. The close Sympathy and conspiring Virtue is apt to lose it-self, for want of Direction, in so wide a Field. Nor is the Passion any where so strongly selt, or vigorously exerted, as in actual Conspiracy or War; in which the highest Genius's are often known the forwardest to employ themselves. For the most generous Spirits are the most combining, and delight most to move in Concert, and feel (if I may say so) in the strongest manner, the force of the confederating Charm.

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Sect. 2.

'T is strange to imagine that War, which of all things appears the most sape, shou'd be the Passion of the most Heroick Spirits. But 'tis in War that the Knot of Fellowship is closest drawn. 'Tis in War that mutual Succour is most given, mutual Danger run, and common Affection most exerted and employ'd. For Heroism and Philanthropy are almost one and the same. Yet by a small misguidance of the Affection, a Lover of Mankind becomes a Ravager: A Hero and Deliverer becomes an Oppressor and Destroyer.

HENCE other Divisions amongst Men. Hence, in the way of Peace and Civil Government, that Love of Party, and Subdivision, by Cabal. For Sedition is a kind of cantonizing already begun within the State. To cantonize is natural; when the Society grows vast, and bulky: And powerful States have found other Advantages in fending Colonys Abroad, than merely that of having Elbow-room at Home, or extending their Dominion into distant Countrys. Vast Empires are in many respects unnatural: but particularly in this, that be they ever so well constituted, the Affairs of many must, in such Governments, turn upon a very few; and the Relation be less fensible, and in a manner lost, between the Magistrate and People, in a Body so unweildy Vol. I.

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Part 3. weildy in its Limbs, and whose Members lie so remote from one another, and distant from the Head.

'T is in fuch Bodys as thefe that ftrong Factions are aprest to engender. The associating Spirits, for want of Exercise, form new Movements, and feek a narrower Sphere of Activity, when they want Action in a greater. Thus we have Wheels within Wheels. And in fome National Constitutions (notwithstanding the Absurdity in Politicks) we have one Empire within another. Nothing is so delightful as to incorporate. Distinctions of many kinds are invented. Religious Societys are form'd. Orders are erected; and their Interests e-spous'd, and serv'd, with the utmost Zeal and Passion. Founders and Patrons of this fort are never wanting. Wonders are per-form'd, in this wrong focial Spirit, by those Members of separate Societys. And the affociating Genius of Man is never better prov'd, than in those very Societys, which are form'd in opposition to the general one of Mankind, and to the real Interest of the State.

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In short, the very Spirit of Faction, for the greatest part, seems to be no other than the Abuse or Irregularity of that social Love, and common Affection, which is natural to Mankind. For the Opposite of Sociableness is Selfishness. And of all Sect. 3. Characters, the thorow-felfish one is the least forward in taking Party. The Men of this fort are, in this respect, true Men of Moderation. They are secure of their Temper; and possess themselves too well, to be in danger of entring warmly into any Cause, or engaging deeply with any Side or Faction.

SECT. III.

YOU have heard it (my Friend!) as a common Saying, that Interest governs the World. But, I believe, whoever looks narrowly into the Affairs of it, will find, that Paffion, Humour, Caprice, Zeal, Faction, and a thousand other Springs, which are counter to Self-Interest, have as considerable a part in the Movements of this Machine. There are more Wheels and Counter-Poifes in this Engine than are eafily imagin'd. 'Tis of too complex a kind, to fall under one simple View, or be explain'd thus briefly in a word or two. The Studiers of this Mechanism must have a very partial Eye, to overlook all other Motions besides those of the lowest and narrowest Compass. 'Tis hard, that in the Plan or Description of this Clock-work, no Wheel or Ballance shou'd be allow'd on the side of the better and more enlarg'd Affections; that nothing shou'd be understood to be VOL. I. 1 2 done Part 3. done in Kindness or Generosity; nothing in pure good-Nature or Friendship, or thro any social or natural Affection of any kind: when, perhaps, the main Springs of this Machine will be found to be either these very natural Affections themselves, or a compound kind deriv'd from them, and retaining more than one half of their Nature.

But here (my Friend!) you must not expect that I shou'd draw you up a formal * Scheme of the Passions, or pretend to shew you their Genealogy and Relation; how they are interwoven with one another, or interfere with our Happiness and Interest. 'Twou'd be out of the Genius and Compass of such a Letter as this, to frame a just Plan or Model; by which you might, with an accurate View, observe what Proportion the friendly and natural Affections seem to bear in this Order of Architecture.

MODERN Projectors, I know, wou'd willingly rid their hands of these natural Materials; and wou'd fain build after a more uniform way. They wou'd newframe the Human Heart; and have a mighty Fancy to reduce all its Motions, Ballances and Weights, to that one Prin-

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^{*} See the fourth Treatise, viz. Inquiry concerning Virtue. Ciple

ciple and Foundation of a cool and delibe-Sect. 3. rate Selfishness. Men, it feems, are unwilling to think they can be so outwitted, and impos'd on by Nature, as to be made to serve her Purposes, rather than their own. They are asham'd to be drawn thus out of themselves, and forc'd from what they esteem their true Interest.

THERE has been in all times a fort of narrow-minded Philosophers, who have thought to fet this Difference to rights, by conquering Nature in themselves. A Primitive Father and Founder among these, faw well this Power of Nature, and understood it so far, that he earnestly exhorted his Followers neither to beget Children, nor ferve their Country. was no dealing with Nature, it feems, while these alluring Objects stood in the way. Relations, Friends, Countrymen, Laws, Politick Constitutions, the Beauty of Order and Government, and the Interest of Society and Mankind, were Objects which, he well faw, wou'd naturally raise a stronger Affection than any that was grounded upon the narrow bottom of mere Self. His Advice, therefore, not to marry, nor engage at all in the Publick, was wife, and futable to his Design. There was no way to be truly a Disciple of this Philosophy, but to leave Family, Friends, Country, and Society, to cleave to it. And, in good

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Part 3. good earnest, who wou'd not, if it were Happiness to do so?——The Philosopher, however, was kind, in telling us his Thought. 'Twas a Token of his Fatherly Love of Mankind.

Tu Pater, & rerum Inventor! Tu Patria nobis Suppeditas pracepta!—Lucret. lib. 3.

Bur the Revivers of this Philosophy in latter Days, appear to be of a lower Genius. They feem to have understood less of this force of Nature, and have thought to alter the Thing, by shifting a Name. They wou'd fo explain all the focial Pafsions, and natural Affections, as to denominate 'em of the selfish kind. Thus Civility, Hospitality, Humanity towards Strangers or People in Distress, is but a more deliberate Selfishness. An honest Heart is only a more cunning one: and Honesty and Good-Nature, a more deliberate, or better regulated Self-Love. The Love of Kindred, Children and Posterity, is purely Love of Self, and of one's own immediate Blood: As if, by this Reckoning, all Mankind were not included; All being of one Blood, and join'd by Inter-Marriages and Alliances; as they have been transplanted in Colonys, and mix'd one with another. And thus Love of one's Country, and Love of Mankind, must also be Self-Love. Magnanimity

nimity and Courage, no doubt, are Modifi-Sect. 3. cations of this universal Self-Love! For Courage (says our modern Philosopher) is constant Anger. And all Men || (says a witty Poet) mon'd be Cowards if they durst.

THAT the Poet, and the Philosopher both, were Cowards, may be yielded per-haps without dispute. They may have spoken the best of their Knowledg. But for true Courage, it has so little to do with Anger, that there is always the strongest Suspicion against it, where this Passion is highest. The true Courage is the cool and salm. The bravest of Men have the least of a brutal bullying Infolence; and in the very time of Danger are found the most ferene, pleafant, and free. Rage, we know, can make a Coward forget himfelf and fight. But what is done in Fury, or Anger, can never be plac'd to the account of Courage. Were it otherwise, Womankind might claim to be the stoutest Sex: For their Hatred and Anger have ever been allow'd to be the strongest and most lasting.

⁺ Sudden Courage (says Mr. HOBBES, Lev. chap.6.) is Anger. Therefore Courage consider'd as constant, and belonging to a Character, must, in his account, be defin'd constant Anger, or Anger constantly returning.

[|] Lord ROCHESTER. Satyr against Man.

Part 3.

OTHER Authors there have been of a yet inferior kind: a fort of † Distributers and petty Retailers of this Wit; who have run Changes, and Divisions, without end, upon this Article of Self-Love. You have the same Thought spun out a hundred ways, and drawn into Motto's, and Devises, to fet forth this Riddle; That " act as difinterestedly or generously as " you please, Self still is at the bottom, " and nothing else." Now if these Gentlemen, who delight so much in the Play of Words, but are cautious how they grapple closely with Definitions, wou'd tell us only what Self-Interest was, and determine Happiness and Good, there wou'd be an end of this Enigmatical Wit. For in this we shou'd all agree, that Happiness was to be pursu'd, and in fact was always fought after: but whether found in following Nature, and giving way to common Affection; or in suppressing it, and turning every Passion towards private Advantage, a narrow Self-End, or the Preserva-

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[†] The French Translator supposes with good reason, That our Author, in this Passage, had an eye to those Sentences, or Maxims, which pass under the name of the Duke de la Rochesoucault. He has added, withal, the Censure of this kind of Wit, and of these Maxims in particular, by some Authors of the same Nation. The Passages are too long to insert here: tho they are otherwise very just and entertaining. That which he has cited of old Montagne, is from the first Chapter of his second Essay.

matter in debate between us. The Queftion wou'd not be, Who lov'd himself, or Who not: but who lov'd and serv'd himself the rightest, and after the truest manner.

'Tis the height of Wisdom, no doubt, to be rightly selfish. And to value Life, as far as Life is good, belongs as much to Courage as to Discretion. But a wretched Life is no wife Man's Wish. To be without Honesty, is, in effect, to be without natural Affection or Sociableness of any kind. And a Life without natural Affection, Friendship, or Sociableness, wou'd be found a wretched one, were it to be try'd. 'Tis as these Feelings and Affections are intrinfecally valuable and worthy, that Self-Interest is to be rated and esteem'd. A Man is by nothing so much himself, as by his Temper, and the Character of his Passions and Affections. If he loses what is manly and worthy in these, he is as much lost to himself as when he loses his Memory and Understanding. The least step into Villany or Baseness, changes the Character and Value of a Life. He who wou'd preserve Life at any rate, must abuse himself more than any one can abuse him. And if Life be not a dear Thing indeed, he who has refus'd to live a Villain, and has prefer'd

Part 3. prefer'd Death to a base Action, has been a Gainer by the Bargain.

SECT. IV.

T'IS well for you (my Friend!) that in your Education you have had little to do with the + Philosophy, or Philosophers of our Days. A good Poet, and an honest Historian, may afford Learning enough for a Gentleman. And fuch a one. whilft he reads these Anthors as his Diverfion, will have a truer relish of their Sense, and understand 'em better, than a Pedant, with all his Labours, and the affistance of his Volumes of Commentators. I am senfible, that of old 'twas the Custom to send the Youth of highest Quality to Philosophers to be form'd. 'Twas in their Schools, in their Company, and by their Precepts and Example, that the illustrious Pupils were inur'd to Hardship, and exercis'd in the feverest Courses of Temperance and Self-denial. By fuch an early Discipline, they were fitted for the Command of others; to maintain their Country's Honour in War, rule wisely in the State, and fight against Luxury and Corruption in times of Prosperity and Peace. If any of

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[†] Our Author, it feems, writes at present, as to a young Gentleman chiefly of a Court Breeding. See however his further Sentiments more particularly in Treatife 3. (viz. SOLILOQUY) Part 3. Sect. 3. in the Notes.

Learning, 'tis well. But as some University Sect.4.

Learning, 'tis well. But as some University in the World are now model'd, they seem not so very effectual to these Purposes, nor so fortunate in preparing for a right Practice of the World, or a just Knowledg of Men and Things. Had you been thorow-pac'd in the Ethicks or Politicks of the Schools, I shou'd never have thought of writing a word to you upon Common Sense, or the Love of Mankind. I shou'd not have cited the Poet's Dulce & Decorum. Nor, if I had made a Character for you, as he for his noble Friend, shou'd I have crown'd it with his

Non ille pro caris Amicis, Aut Patria timidus perire. Hor. Lib. 4. Od. 9.

Our Philosophy now-a-days runs after the manner of that able Sophister, who said, * Skin for Skin: All that a Man has, will he give for his Life. 'Tis Orthodox Divinity, as well as sound Philosophy, with some Men, to rate Life by the Number and Exquisiteness of the pleasing Sensations. These they constantly set in opposition to dry Virtue and Honesty. And upon this foot, they think it proper to call all Men Fools, who wou'd hazard a Life, or part with any of these pleasing Sensations;

^{*} JOB, ch. 2. verse 4.

Part 3: except on the condition of being repaid in the same Coin, and with good Interest into the bargain. Thus, it seems, we are to learn Virtue by Usury; and inhance the Value of Life, and of the Pleasures of Sense, in order to be wise, and to live well.

> Bur you (my Friend!) are stubborn in this Point: and instead of being brought to think mournfully of Death, or to repine at the Loss of what you may sometimes hazard by your Honesty, you can laugh at fuch Maxims as these; and divert your-felf with the improv'd Selfishness, and Philosophical Cowardice of these fashionable Moralists. You will not be taught to value Life at their rate, or degrade Honesty as they do, who make it only a Name. You are persuaded there is fomething more in the Thing than Fashion or Applause; that WORTH and MERIT are substantial, and no way variable by Fancy or Will; and that HONOUR is as much it-felf, when acting by it-felf, and unseen, as when seen, and applauded by all the World.

> Shou'd One, who had the Countenance of a Gentleman, ask me, " Why "I wou'd avoid being nasty, when no-" body was prefent." In the first place I shou'd be fully satisfy'd that he himself was a very naity Gentleman who cou'd except

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ask this Question; and that it wou'd be a Sect.4. hard matter for me to make him ever conceive what true Cleanline & was. However, I might, notwithstanding this, be contented to give him a flight Answer, and fay, "'Twas because I had a Nose." Shou'd he trouble me further, and ask again, " What if I had a Cold? Or what if na-" turally I had no fuch nice Smell?" might answer perhaps, " That I car'd as " little to fee my-felf nasty, as that others " shou'd see me in that condition." But. what if it were in the Dark? Why even then, tho I had neither Nose, nor Eyes, my Sense of the Matter wou'd be still the fame; my Nature wou'd rife at the Thought of what was fordid: or if it did not; I shou'd have a wretched Nature indeed, and hate my-self for a Beast. Honour my-self I never cou'd; whilft I had no better a fense of what, in reality, I ow'd my-felf, and what became me, as a human Creature.

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Much in the same manner have I heard it ask'd, Why shou'd a Man be honest in the Dark? What a Man must be to ask this Question, I won't say. But for Those who have no better a Reason for being honest than the Fear of a Gibbet or a fail; I shou'd not, I confess, much covet their Company, or Acquaintance. And if any Guardian of mine who had kept

Part 3. his Trust, and given me back my Estate when I came of Age, had been discover'd to have acted thus, thro Fear only of what might happen to him; I shou'd for my own part, no doubt, continue civil and respectful to him: but for my Opinion of his Worth, it wou'd be such as the Pyth I AN God had of his Votary, who devoutly fear'd him, and therefore restor'd to a Friend what had been deposited in his Hands.

Reddidit ergo metu, non moribus; & tamen omnem
Vocem adyti dignam templo, veramque probavit,

Extinctus totà pariter cum prole domoque. Juv. Sat. 13. j

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I Know very well that many Services to the Publick are done merely for the fake of a Gratuity; and that Informers in particular, are to be taken care of, and sometimes made Pensioners of State. But I must beg pardon for the particular Thoughts I may have of these Gentlemens Merit; and shall never bestow my Esteem on any other than the voluntary Discoverers of Villany, and hearty Prosecutors of their Country's Interest. And in this respect, I know nothing greater or nobler than the undertaking and managing some important Accusation; by which some high Criminal

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Criminal of State, or some form'd Body Sect. 4. of Conspirators against the Publick, may be arraign'd and brought to Punishment, thro the honest Zeal and publick Affection of a private Man.

I Know too, that the mere Vulgar of Mankind often stand in need of such a rectifying Object as the Gallows before their Eyes. Yet I have no belief, that any Man of a liberal Education, or common Honesty, ever needed to have recourse to this Idea in his Mind, the better to restrain him from playing the Knave. And if a Saint had no other Virtue than what was rais'd in him by the same Objects of Reward and Punishment, in a more distant State; I know not whose Love or Esteem he might gain besides: but for my own part, I shou'd never think him worthy of mine.

Nec furtum feci, met fagi, si mihi dicat Servus: Habes pretium, loris non ureris, ato.

Non hominem occidi: Non pasces in cruce corvos.

Sum Bonus & Frugi: Renuit, negat atque Sabellus. Hot. Epist. 16.

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PART IV.

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SECT. I.

Y this time (my Friend!) you may possibly, I hope, be satisfy'd, that as I am in earnest in defending Raillery, so I can be sober too in the Use of it. 'Tis in reality a ferious Study, to learn to temper and regulate that Humour which Nature has given us, as a more lenitive Remedy against Vice, and a kind of Specifick against Superstition and Melancholy Delusion. There is a great dif-ference between seeking how to raise a Laugh from every thing; and feeking, in every thing, what justly may be laugh'd at. For nothing is ridiculous but what is deform'd: Nor is any thing proof against Raillery, but what is handsom and just. And therefore 'tis the hardest thing in the World, to deny Fair HONESTY the use of this Weapon, which can never bear an Edge against herself, and bears against every thing that is contrary.

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Sect. 1.

IF the very Italian Buffoons were to give us the Rule in these Cases, we shou'd learn by them, that in their lowest and most scurrilous way of Wit, there was nothing fo fuccessfully to be play'd upon, as the Passions of Cowardice and Avarice. One may defy the World to turn real Bravery or Generosity into Ridicule. A Glutton or mere Senfualist, is as ridiculous as the other two Characters. Nor can an unaffected Temperance be made the Subject of Contempt to any besides the grossest and most contemptible of Mankind. Now these three Ingredients make up a virtuous Character: as the contrary three a vicious one. How therefore can we possibly make a Jest of Honesty?—To laugh both ways, is nonfenfical. And if the Ridicule lie against Sottisbneß, Avarice, and Cowardice; you see the Consequence. A Man must be foundly ridiculous, who, with all the Wit imaginable, wou'd go about to ridicule Wisdom, or laugh at Honesty, or Good Manners.

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A MAN of thorow Good-Breeding, whatever else he be, is incapable of doing a rude or brutal Action. He never deliberates in this case, or considers of the matter by prudential Rules of Self-Interest and Advantage. He acts from his Nature, in a manner necessarily, and with-Vol. I. K

Part 4. out Reflection: and if he did not, it were impossible for him to answer his Character, or be found that truly wellbred Man, on every occasion. 'Tis the same with the Honest Man. He can't detiberate in the Case of a plain Villany. A Plum is no Temptation to him. He likes and loves himfelf too well, to change Hearts with one of those corrupt Miscreants, who amongst em gave that name to a round Sum of Mony gain'd by Rapine and Plunder of the Commonwealth. He who wou'd enjoy a Freedom of Mind, and be truly Possessor of himself, must be above the Thought of stooping to what is villanous or base. He on the other side, who has a Heart to stoop, must necessarily quit the Thought of Manlines, Resotution, Friendship, Merit, and a Character with himself and others : But to affect these Enjoyments and Advantages, together with the Privileges of a licentious Principle; to pretend to enjoy Society, and a free Mind, in company with a knavif Heart, is as ridiculous as the way of Children, who eat their Cake, and afterwards cry for it. When Men begin to deliberate about Dishonesty, and finding it go lefs against their Stomach, ask slily, "Why they fhou'd flick at a good Piece " of Knavery, for a good Sum ?" They shou'd be told, as Children, that They can't eat their Cake, and have it. WHEN

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r. He with one's felf, in good earnell, " Why WHEN Men, indeed, are become accomplife'd Knaves, they are past crying for their Cake. They know Themselves, and are known by Mankind. Tis not Thefe who are so much envy'd or admir'd. The moderate Kind are the more taking with us. Yet had we Senfe, we shou'd consider 'tis in reality the thorow profligate Kpave, the very compleat unnatural Villain alone, who can any way bid for Happiness with the Honest Man. True Interest is wholly on one side, or the other. All between is + Inconsistency, Irresolution, Remorfe, Vexation, and an Ague-Fit: from hot to cold; from one Passion to another quite contrary; a perpetual Difcord of Life; and an alternate Difquiet and Self-diflike. The only Rest or Repose must be thro one, determin'd, considerate Resolution: which when once taken, must be courageously kept; and the Passions and Affections brought under Obedience to it; the Temper Reel'd and harden'd to the Mind; the Disposition to the Judgment. Both must agree; else all must be Disturbance and Confusion. So that to think

___ Quanto conftantion idem In vittis, tanto levius miser, as prior illo Qui jam contento, jum l'axo fune laborat.

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[†] Our Author's French Translator cites, on this occafion, very aptly those Verses of HORACE, Sat. 7. Lib. 2.

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Part 4. with one's felf, in good earnest, "Why
"may not one do this little Villany, or
"commit this one Treachery, and but for
"once;" is the most ridiculous Imagination in the world, and contrary to ComMON SENSE. For a common honest
Man, whilst left to himself, and undisturb'd by Philosophy and subtle Reasonings about his Interest, gives no other
Answer to the Thought of Villany, than
that he can't possibly find in his heart to set
about it, or conquer the natural Aversion
he has to it. And this is natural, and just.

Inconfidency, Irrefolmion, Remort THE Truth is; as Notions stand now in the World, with respect to Morals; Honesty is like to gain little by Philosophy, or deep Speculations of any kind. In the main, 'tis best to stick to Common Sense, and go no further. Mens first Thoughts, in this matter, are generally better than their fecond: their natural Notions better than those refin'd by Study, or Consultation with Cafuists. According to common Speech, as well as common Sense, Honesty is the best Policy: But according to refin'd Sense, the only well-advis'd Persons, as to this World, are errant Knaves; and they alone are thought to ferve themselves, who serve their Passions, and indulge their loofest Appetites and Defires. Such, it feems, are the Wife, and such the Wisdom of this World!

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Sect. 1. An ordinary Man talking of a vile ~ Action, in a way of Common Sense, says naturally and heartily, " He wou'd not " be guilty of fuch a thing for the whole " World." But speculative Men find great Modifications in the Case; many ways of Evasion; many Remedys; many Alleviations. A good Gift rightly apply'd; a right Method of fuing out a Pardon; good Alms-Houses, and Charitable Foundations erected for right Worshippers; and a good Zeal shewn for the right Belief, may fufficiently atone for one wrong Practice; especially when it is fuch as raises a Man to a confiderable power (as they fay) of doing Good, and ferving the true Caufe.

MANY a good Estate, many a high Station has been gain'd upon such a soot as this. Some Crowns too may have been purchas'd on these terms: and some great † Emperors (if I mistake not) there have been of old, who were much assisted by these or the like Principles; and in return were not ingrateful to the Cause and Party which had assisted 'em. The Forgers of such Morals have been amply endow'd: and the World has paid roundly for its Philosophy; since the original plain Principles of Humanity, and the simple honest

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[†] See MISC. II. Ch. 2.

Part 4. Precepts of Peace and mutual Love, have, by a fort of spiritual Chymitts, been so sublimated, as to become the highest Corrolives; and passing thro their Limbecks, have yielded the strongest Spirit of mutual Hatred and malignant Persecution.

Evelon; maly Rependent Allevia.

PUT our Humours (my Friend!) incline us not to melancholy Reflections. Let the folemn Reprovers of Vice proceed in the manner most sutable to their Genius and Character. I am ready to congratulate with 'em on the Success of their Labours, in that authoritative way which is allow'd 'em. I know not in the mean while, why others may not be allow'd to ridicule Folly, and recommend Wisdom and Virtue (if possibly they can) in a way of Pleasantry and Mirth. I know not why Poets, or fuch as write chiefly for the Entertainment of themselves and others, may not be allow'd this Privilege. And if it be the Complaint of our standing Reformers, that they are not heard for well by the Gentlemen of Fashion; if they exclaim against those airy Wits who sly to Ridicule as a Protection, and make fuccessful Sallys from that Quarter; why fhou'd it be deny'd one, who is but a Volunteer in this Cause, to engage the Adverfary on his own Terms, and expose himfelf

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himself willingly to such Attacks, on the Sect. 2. Condition only of being allow'd fair Play in the same kind?

By Gentlemen of Fashion, I understand those to whom a natural good Genius, or the Force of good Education, has given a Sense of what is naturally graceful and becoming. Some by mere Nature, others by Art and Practice, are Masters of an Ear in Musick, an Eye in Painting, a Fancy in the ordinary things of Ornament and Grace, a Judgment in Proportions of all kinds, and a general good Tafte in most of those Subjects which make the Amusement and Delight of the ingenious People of the World. Let fuch Gentlemen as these be as extravagant as they please, or as irregular in their Morals; they must at the same time discover their Inconsistency, live at variance with themselves, and in contradiction to that Principle, on which they ground their highest Pleasure and Entertainment.

Or all other Beautys which Virtuoso's pursue, Poets celebrate, Musicians sing, and Architects or Artists, of whatever kind, describe or form; the most delightful, the most engaging and pathetick, is that which is drawn from real Life and from the Passions. Nothing affects the Heart like that which is purely from it-self, and of its own

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nature;

Part 4. nature; such as the Beauty of Sentiments; the Grace of Actions; the Turn of Characters, and the Proportions and Features of a human Mind. This Lesson of Philosophy, even a Romance, a Poem, or a Play may teach us; whilst the fabulous Author leads us with such Pleasure thro the Labyrinth of the Affections, and interests us, whether we will or no, in the Passions of his Heroes and Heroines:

Irritat, mulcet, falsis terroribus implet, Ut Magus. Hor. Epist. 1. lib. 2.

LET Poets, or the Men of Harmony, deny, if they can, this Force of Nature, or withstand this moral Magick. They, for their parts, carry a double Portion of this Charm about with 'em. For in the first place, the very Passion which inspires 'em, is it-self the Love of Numbers, Decency and Proportion; and this too, not in a narrow sense, or after a selfish way (for Who is there that composes for himself?) but in a friendly focial View; for the Pleasure and Good of others; even down to Posterity, and future Ages. And in the next place, 'tis evident in these Performers, that their chief Theme and Subject, that which raises their Genius the most, and by which they so effectually move others, is purely Manners, and the MALE OF moral

moral Part. For this is the Effect, and Sect. 2. this the Beauty of their Art; " in vocal

"Measures of Syllables, and Sounds, to "express the Harmony and Numbers of

" an inward kind; and represent the "Beautys of a human Soul, by proper

" Foils, and Contrarietys, which ferve

" as Graces in this Limning, and render

" this Musick of the Passions more power-

" ful and enchanting."

THE Admirers of Beauty in the Fair Sex, wou'd laugh, perhaps, to hear of a moral Part in their Amours. Yet, what a ftir is made about a Heart! What curious Search of Sentiments, and tender Thoughts! What Praises of a Humour, a Sense, a je ne scai quoi of Wit, and all those Graces of a Mind which these Virtuoso-Lovers delight to celebrate! Let them fettle this Matter among themselves; and regulate, as they think fit, the Proportions which these different Beautys hold one to another: They must allow still, there is a Beauty of the Mind; and fuch as is essential in the Case. Why else is the very Air of Foolishness enough to cloy a Lover, at first fight? Why does an Idiot-Look and Manner destroy the Effect of all those outward Charms, and rob the Fair One of her Power; tho regularly arm'd, in all the Exactness of Feature and Complexion? We may imagine what we please of a fubstanPart 4. substantial folid Part of Beauty: but were ~ the Subject to be well criticiz'd, we shou'd find, perhaps, that what we most admir'd, even in the Turn of outward Features. was but a mysterious Expression, and a kind of shadow of something inward in the Temper: and that when we were Aruck with a Majestick Air, a sprightly Look, an Amezon bold Grace, or a contrary foft and gentle one; 'twas chiefly the Fancy of these Characters or Qualitys that wrought on us: our Imagination being bufy'd in forming beauteous Shapes and Images of this kind, which amus'd the Mind, and held it in admiration; whilst other Passions were employ'd another way. The preliminary Addresses, the Declarations, the Explanations, Confidences, Clearings; the Dependence on something mutual, fomething felt by way of Return; the Spes anime credula mutui: all these become necessary Ingredients in the Affair of Love, and are authentically effablish'd by the Men of Elegance and Art in this way of Passion.

Nor can the Men of cooler Passions, and more deliberate Pursuits, withstand the Force of Beauty, in other kinds. Every one is a Virtuoso, of a higher or lower degree: Every one pursues a GRACE, and courts a VENUS of one kind or another. The Venustum, the Honestum, the Decorum

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Decorum of Things, will force its way. Sect.2. They who refuse to give it Scope in the nobler Subjects of a rational and moral kind, will find its Prevalency elsewhere. in an inferiour Order of Things. They who overlook the main Springs of Action, and despise the Thought of Numbers and Proportion in a Life at large, will in the mean Particulars of it, be no less taken up, and engag'd; as either in the Study of common Arts, or in the Care and Culture of mere mechanick Beautys. The Models of Houses, Buildings, and their accompanying Ornaments; the Plans of Gardens and their Compartments; the ordering of Walks, Plantations, Avenues; and a thousand other Symmetrys, will fucceed in the room of that happier and higher Symmetry and Order of a Mind. The Species of Fair, Noble, Handsom, will discover it-self on a thousand Occasions, and in a thousand Subjects. The Specter still will haunt us, in some Shape or other: and when driven from our cool Thoughts, and frighted from the Closet, will meet us even at Court, and fill our Heads with Dreams of Grandure, Titles, Honours, and a false Magnificence and Beauty; to which we are ready to facrifice our highest Pleasure and Ease; and for the sake of which, we become the merest Drudges, and most abject Slaves,

Part 4. Why was sorot live agnic THE Men of Pleasure, who seem the greatest Contemners of this Philosophical Beauty, are forc'd often to confess her Charms. They can as heartily as others commend Honesty; and are as much struck with the Beauty of a generous Part. They admire the Thing it-felf; tho not the Means. And, if possible, they wou'd fo order it, as to make Probity and Luxury agree. But the Rules of Harmony will not permit it. The Dissonancys are too strong. However, the Attempts of this kind, are not unpleasant to observe. For tho fome of the Voluptuous are fordid Pleaders for Baseness and Corruption of every fort: yet others, more generous, endeavour to keep Measures with Honesty; and understanding Pleasure better, are for bringing it under fome Rule. They condemn this manner: they praise the other. " So far was right: but further, " wrong. Such a Case was allowable: " but fuch a one, not to be admitted." They introduce a Justice, and an Order in their Pleasures. They wou'd bring Reason to be of their Party, account in some manner for their Lives, and form themselves to fome kind of Confonancy, and Agreement: Or if they find this impracticable on certain Terms, they wou'd chuse to sacrifice their other Pleasures to those which arise from a generous Behaviour, a Regularity

larity of Conduct, and a Consistency of Sect.2.
Life and Manners:

Et vera Numerosque Modosque ediscere vita. Hor. Epist. 2. lib. 2.

OTHER Occasions will put us upon this Thought: but chiefly a strong View of Merit, in a generous Character, oppos'd to some detestably vile one. Hence it is that among Poets, the Satyrists seldom fail in doing Justice to Virtue. Nor are any of the nobler Poets false to this Cause. Even modern Wits, whose Turn is all towards Gallantry and Pleasure, when bare-fac'd Villany stands in their way, and brings the contrary Species in view, can sing in passionate Strains the Praises of plain Honesty.

When we are highly Friends with the World, successful with the Fair, and prosperous in the possession of other Beautys; we may perchance, as is usual, despise this sober Mistress. But when we see, in the issue, what Riot and Excess naturally produce in the World; when we find that by Luxury's means, and for the service of vile Interests, Knaves are advanc'd above us, and the vilest of Men prefer'd before the honestest; we then behold Virtue in a new Light, and by the assistance of such a Foil, can discern the Beauty of Honesty,

Part 4. Honesty, and the reality of those Charms, which before we understood not to be either natural, or powerful.

SECT. III.

AND thus, after all, the most natural Beauty in the World is Honesty, and Moral Truth. For all Beauty is TRUTH. True Features make the Beauty of a Face; and true Proportions the Beauty of Architecture; as true Measures that of Harmony and Musick. In Poetry, which is all Fable, Truth still is the Persection. And whoever is Scholar enough to read the antient Philosopher, or his † modern Copists, upon the nature of a Dramatick and Epick Poem, will easily understand this account of Truth.

A PAINTER, if he have any Genius, understands the Truth and Unity of Defign; and knows he is even then unnatural, when he follows Nature too close, and strictly copies Life. For his Art allows him not to bring All Nature into his

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[†] The French Translator, no doubt, has justly hit our Author's Thought, by naming in his Margin the excellent BOSSU du Poeme Epique; who in that admirable Comment and Explanation of ARISTOTLE, has not only shewn himself the greatest of the French Criticks, but has presented the World with a View of antient Literature and just Writing, beyond any other Modern of whatever Nation.

Piece, but a Part only. However, his Sect.; Piece, if it be beautiful, and carries Truth, must be a Whole, by it-self, compleat, independent, and withal as great and comprehensive as he can make it. So that Particulars, on this occasion, must yield to the general Design; and all Things be subservient to that which is principal: in order to form a certain Easiness of Sight; a simple, clear, and it united View, which would

† The m'Eualvonfor; as the great Master of Arts calls it, in his Poeticks, ch. 23. but particularly, ch. 7. where he shews, "That the To Kakov, the Beautiful, or the Sublime, in these above-mention'd Arts, is from " the Expression of Greatness with Order: that is to say, " exhibiting the Principal or Main of what is defign'd, in " the very largest Proportions in which it is capable of "being view'd. For when it is Gigantick, 'tis in a manner out of fight, and can be no way comprehen-" ded in that simple and united View. As, on the con-" trary, when a Piece is of the Miniature-kind; when " it runs into the Detail, and nice Delineation of every it little particular; "tis, as it were, invisible, for the " same reason; because the summary Beauty, the WHO LE " it-felf cannot be comprehended in that ONE united " View; which is broken and loft by the necessary At-" traction of the Eye to every small and subordinate " Part. In a Poetick System, the same regard must be " had to the Memory, as in Painting, to the Eye. The " Dramatick kind is confin'd within the convenient and " proper time of a Spectacle. The Epick is left more " at large. Each Work, however, must aim at Vasiness, " and be as Great, and of as long duration as possible;
" but so as to be comprehended (as to the main of " it) by one easy Glance or Retrospect of Memory. " And this the Philosopher calls, accordingly, the To "Euwnuoveurov." I cannot better translate the Paffage than as I have done in these explanatory Lines. For besides what relates to mere Art, the Philosophical

Part 4. wou'd be broken and disturb'd by the Expression of any thing peculiar, or distinct.

Now the Variety of Nature is such as to distinguish every thing she forms, by a peculiar original Character; which, if strictly observ'd, will make the Subject appear unlike to any thing extant in the World besides. But this Essect the good Poet and Painter seek industriously to prevent. They hate Minuteness, and are afraid of Singularity; which wou'd make their Images, or Characters, appear capricious and fantastical. The mere Face-

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Sense of the Original is so majestick, and the whole Treatise so masterly, that when I find even the Latin Interpreters come so short, I shou'd be vain to attempt any thing in our own Language. I wou'd only add a small Remark of my own, which may perhaps be notic'd by the Studyers of Statuary and Painting: That the greatest of the Antient as well as Modern Artifts, were ever inclin'd to follow this Rule of the Philosopher; and when they err'd in their Designs, or Draughts, it was on the side of Greatness, by running into the unsizable and gigantick rather than into the minute and delicate. Of this MICH. ANGELO, the great Beginner and Founder among the Moderns, and ZEUXIS the same among the Antients, may serve as Inflances. See PLI. NY, lib. 35. ch. 9. concerning Zeuxis, and the Notes of Father Harduin in his Edition in usum Delphini, p. 200. on the words, Deprehenditur tamen Zeuxis, &c. And again PLINY himself upon EUPHRANOR, in the same Book, ch. 11. p. 226. Docilis, ac laboriosus, ante omnes, & in quocumque genere excellens, ac fibi aqualis. Hic primus videtur expressiffe Dignitates Heroum, & ujurpaffe Symmetriam. Sed fuit universitate corporum exilior, capitibus articulisque grandior. Volumina quoque composuit de Symmetria dy Coloribus, &c. Painter,

Painter, indeed, has little in common Sect. 3. with the Poet; but, like the mere Hiftorian, copies what he fees, and minutely traces every Feature, and odd Mark. 'Tis otherwise with the Men of Invention and Defign. 'Tis from the many Objects of Nature, and not from a particular one, that those Genius's form the Idea of their Work. Thus the best Artists are faid to have been indefatigable in frudying the best Statues; as knowing them a better Rule, than the perfectest Human Bodys cou'd afford. And thus some confiderable Wits have recommended the best Poems, as preferable to the best of Historys; and better teaching the Truth of Characters, and Nature of Mankind.

No R can this Criticism be thought high-strain'd. The Few confine themselves to these Rules, Few are insensible of 'em. Whatever Quarter we may give to our vicious Poets, or other Composers of irregular and short-liv'd Works; we know very well that the standing Pieces of good Artists must be form'd after a more uniform way. Every just Work of theirs comes under those natural Rules of Proportion, and Truth. The Creature of their Brain must be like one of Nature's Formation. It must have a Body and Parts proportionable: or the very Vulgar will not fail to criticize the Work, when Vol. I.

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Part 4. it has neither Head nor Tail. For so Common Sense (according to just Philosophy) judges of those Works which want the Justness of a Whole, and shew their Author, however curious and exact in Particulars, to be in the main a very Bungler:

> Infalix operis Summa, quia ponere Totum Nescit. Hor. Epist. 3. Lib. 2.

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ichs of Manie, and not from a sirrie

Such is Poetical, and fuch (if I may fo call it) Graphical, or Plastick Truth. Narrative, or Historical Truth, must needs be highly estimable; especially when we confider how Mankind, who are become fo deeply interested in the Subject, have fuffer'd by the want of Clearness in it. 'Tis it-felf a part of Moral Truth. To be a Judg in one, requires a Judgment in the other. The Morals, the Character, and Genius of an Author, must be thorowly consider'd: And the Historian or Relater of Things important to Mankind, must, whoever he be, approve himself many ways to us; both in respect of his Judgment, Candour, and Difinterestedness; e'er we are bound to take any thing on his Authority. And as for * writical Truth; or the Judgment and Determination of what Commentators, Translators, Paraphrasts, Grammarians,

See MISC. VI. ch. 3. 10 of hist jon Hist

and others have, on this occasion, deliver'd Sect. 3. to us; in the midst of such Variety of Stile, such different Readings, such Interpolations, and Corruptions in the Originals; such Mistakes of Copists, Transcribers, Editors, and a hundred such Accidents, to which antient Books are subject: it becomes, upon the whole, a Matter of nice Speculation; considering, withal, that the Reader, tho an able Linguist, must be supported by so many other Helps from Chronology, Natural Philosophy, Geography, and other Sciences.

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thefe Men of Prodigy; who, A No thus many previous Truths are to be examin'd, and understood, in order to judg rightly of Historical Truth, and of the past Actions and Circumstances of Mankind, as deliver'd down to us by antient Authors of different Nations, different Times, and different in their Characters and Interests. Some Moral and Philosophical Truths there are withal so evident in themselves, that 'twou'd be easier to imagine half Mankind to have run mad, and join'd precisely in one and the same Species of Folly, than to admit any thing as Truth, which shou'd be advanc'd against fuch natural Knowledg, fundamental Reason, and common Sense.

AND this I have mention'd the rather, because some modern Zealots appear to Vol. I. L 2 have

Part 4. have no better knowledg of TRUTH, nor better manner of judging it, than by counting Noses. By this Rule, if they can poll an indifferent Number out of a Mob; if they can but produce a Set of Lancabire Noddles, remote provincial Head-Pieces, or visionary Assemblers, to attest a Story of a Witch upon a Broomstick, and a Flight in the Air; they triumph in the solid Proof of their new Prodigy, and cry, Magna est Veritus & pravalebit!

RELIGION, no doubt, is much indebted to these Men of Prodigy; who, in such a discerning Age, would set her on the soot of popular Tradition; and venture her on the same bottom with Parish-Tales, and Gossiping Storys of Imps, Goblins, and Demoniacal Pranks, invented to fright Children, or make Practice for common Exorcists, and Cumning-Men! For by that Name, you know, Country People are us'd to call those Dealers in Mystery, who are thought to conjure in an homest way, and soil the Devil at his own Weapon.

But now (my Friend!) I can perceive 'tis time to put an end to these Reflections; lest by endeavouring to expound things any further, I shou'd be drawn from my way of Humour, to harangue prosoundly on these Subjects. But shou'd

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you find I had moraliz'd in any tolerable Sect. 3. manner, according to Common Sense, and without Canting; I cou'd be fatisfy'd with my Performance, fuch as it is, without fearing what Disturbance I might possibly give to some formal Censors of the Age; whose Discourses and Writings are of another strain. I have taken the Liberty, you fee, to laugh, upon some Occasions: And if I have either laugh'd wrong, or been impertinently ferious; I can be content to be laugh'd at, in my Turn. contrariwise I am rail'd at, I can laugh still, as before; and with fresh Advantage to my Cause. For tho, in reality, there cou'd be nothing less a laughing Matter, than the provok'd Rage, Ill-Will, and Fury of certain zealous Gentlemen, were they arm'd as lately they have been known; yet as the Magistrate has since taken care to pare their Talons, there is nothing very terrible in their Encounter. On the contrary, there is fomething comical in the Case. It brings to one's mind the Fancy of those Grotesque Figures, and Dragon-Faces, which are feen often in the Frontispiece, and on the Corner-Stones of old Buildings. They feem plac'd there, as the Defenders and Supporters of the Edifice; but with all their Grimace, are as harmless to People without, as they are useless to the Building within,

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Part 4. within. Great Efforts of Anger to little purpose, serve for Pleasantry and Farce. Exceeding Fierteness, with perfect Inability and Impotence, makes the highest Ridicule.

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whole Dicouries and Writings are or anotise's favor ylatsnoif3affAn the Liberty, you see, to laugh, upon some Occasions: And if I have either laugh'd wrong or been impertinently serious; I can be content to be laugh'd at, in my I um. If contrariwal I am rail'd at, I can laugh this, as only e, and with fresh Advantage to my Cause, for tho, in reality, there

certain zealous Gentlerien. as lately Not as the Magiltrate las unce their Talons, there is careito pare nothing very remible in their Bacounter. On the contrary, there is foractime comibrings to one's mind 32 I'T'A 3 A T St brings to one's mind Dragon-Faces, which are feen often in Prontifpiece, and on the Couner-Stones of old Buildings. placed there, as the Defenders and Suppowers of the Edifice; but with all their Grimace, are as harmlels to People without, as they are utslefs to the Building within.

TREATISE III.

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ADVICE

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AUTHOR.

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Pers. Sat. 1.

Printed first in the Year M. DCC. X.

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SECT. I.



HAVE often thought how ill-natur'd a Maxim it was, which, on many occasions, I have heard from People of good understanding; "That,

" as to what related to private Conduct, " No one was ever the better for Advice." But upon further Examination, I have refolv'd with my-felf, that the Maxim might be admitted without any violent prejudice to Mankind. For in the manner that Advice was generally given, there was no reason,

Part 1. reason, I thought, to wonder it shou'd be foill receiv'd. Something there was which strangely inverted the Case, and made the Giver to be the only Gainer. For by what I cou'd observe in many Occurrences of our Lives, That which we call'd giving Advice, was properly, taking an occasion to shew our own Wisdom, at another's expence. On the other side, to be instructed, or to receive Advice on the terms usually prescrib'd to us, was little better than tamely to afford another the Occasion of raising himself a Character from our Desects.

In reality, however able or willing a Man may be to advise, 'tis no easy matter to make Advice a free Gift. For tomake a Gift free indeed, there must be nothing in it which takes from Another, to add to Our-self. In all other respects, to give, and to dispense, is Generosity, and Good-will: but to bestow Wisdom, is to gain a Mastery which can't so easily be allow'd us. Men willingly learn whatever else is taught 'em. They can bear a Master in Mathematicks, in Musick, or in any other Science; but not in Understanding and Good Sense.

Tis the hardest thing imaginable for an Author not to appear assuming in this respect. For all Authors at large are,

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in a manner, profes'd Masters of Under-Sect. 1. standing to the Age. And for this reason, in early days, Poets were look'd upon as authentick Sages, for dictating Rules of Life, and teaching Manners and good Sense. How they may have lost their Pretension, I can't say. 'Tis their peculiar Happiness and Advantage, not to be oblig'd to lay their Claim openly. And if whilst they profess only to please, they secretly advise, and give Instruction; they may now perhaps, as well as formerly, be esteem'd, with justice, the best and most honourable among Authors.

MEAN while, if dictating and prescribing be of so dangerous a nature, in other Authors; what must his Case be, who dictates to Authors themselves?

To this I answer, that my Pretension is not so much to give Advice, as to consider of the Way and Manner of advising. My Science, if it be any, is no better than that of a Language-Master, or a Logician. For I have taken it strongly into my head, that there is a certain Knack or Legerdemain in Argument, by which we may safely proceed to the dangerous part of advising, and make sure of the good fortune to have our Advice accepted, if it be any thing worth.

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Part 1.

My Proposal is to consider of this Affair, as a Case of SURGERY. 'Tis Practice, we all allow, that makes a Hand. "But who, on this occasion, will be prac-" tis'd on? Who will willingly be the " first to try our Hand, and afford us " the requisite Experience?" Here lies the Difficulty. For supposing we had Hospitals for this fort of Surgery, and that there were always in readiness certain meek Patients that wou'd bear any Incifions, and be prob'd or tented at our pleasure; the advantage no doubt wou'd be considerable in this way of Practice. Some Infight must needs be obtain'd. In time a Hand too might be acquir'd; but in all likelihood a very rough one: which wou'd by no means serve the purpose of this latter Surgery. For here, a Tenderneß of Hand is principally requifite. No Surgeon will be call'd, but who has Feeling and Compassion. And where to find a Subject in which the Operator is likely to preserve the highest Tenderneß, and yet act with the greatest Resolution and Boldness, is certainly a matter of no flight Consideration.

I Am sensible there is in all considerable Projects, at first appearance, a certain Air of chimerical Fancy and Conceit, which is apt to render the Projectors some-

fomewhat liable to Ridicule. I wou'd Section therefore prepare my Reader against this Prejudice; by affuring him, that in the Operation propos'd, there is nothing which can justly excite his Laughter; or if there be, the Laugh perhaps may turn against him, by his own Consent, and with his own Concurrence: Which is a Specimen of that very Art or Science we are about to illustrate.

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Accordingty, if it be objected against the above-mention'd Practice, and Art of Surgery, " That we can no where " find fuch a meek Patient, with whom " we can in reality make bold, and for " whom nevertheless we are fure to pre-" ferve the greatest Tenderness and Repard:" I affert the contrary; and fay, for instance. That we have each of us Our-SELVES to practife on. " Mere Quib-" ble! (you'l fay:) For who can thus " multiply himself into two Persons, and " be his own Subject? Who can properly " laugh at himself, or find in his heart to " be either merry or fevere on such an " occasion?" Go to the Poets, and they will prefent you with many Instances. Nothing is more common with them, than this fort of Soliloguy. A Person of profound Parts, or perhaps of ordinary Capacity, happens, on fome occasion, to commit a Fault. He is concern'd for Dus

Part 1. for it. He comes alone upon the Stage; looks about him, to fee if any body be near; then takes himself to task, without sparing himself in the least. You wou'd wonder to hear how home he pushes matters, and how thorowly he carries on the Business of Self-Diffection. By virtue of this Soliloduy he becomes two distinct Persons. He is Pupil and Preceptor. He teaches, and he learns. And in good earnest, had I nothing else to plead in behalf of the Morals of our modern Dramatick Poets, I shou'd defend 'em still against their Accusers for the sake of this very Practice, which they have taken care to keep up in its full force. For whether or no the Practice be natural, in respect of common Custom and Usage; I take upon me to affert, that it is an honest and laudable Practice; and that if already it be not natural to us, we ought however to make it fo, by Study and Application.

" ARE we to go therefore to the Stage "for Edification? Must we learn our "Catechism from the Poets? And, like "the Players, speak aloud, what we de-"bate at any time with our-selves alone?" Not absolutely so perhaps. Tho where the harm wou'd be, of spending some Discourse, and bestowing a little Breath and clear Voice purely upon our-selves, I can't see. We might peradventure be less noisy and

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and more profitable in Company, if at Sect. 1. convenient times we discharg'd some of our articulate Sound, and spoke to our selves viva voce when alone. For Company is an extreme Provocative to Fancy; and, like a hot Bed in gardening, is apt to make our Imaginations sprout too fast. But by this anticipating Remedy of Solitoquy, we may effectually provide against the Inconvenience.

are not to well calculated for this Method WE have an account in History of a certain Nation, who feem to have been extremely apprehensive of the Effects of this Frothiness or Ventosity in Speech, and were accordingly refolv'd to provide thorowly against the Evil. They carry'd this Remedy of ours fo far, that it was not only their Custom, but their Religion and Law, to speak, laugh, use Action, gesticulate, and do all in the fame manner when alone, as when they were in Company. If you had stol'n upon 'em unawares at any time, when they had been by themselves, you might have found 'em in high Difpute, arguing with themselves, reproving, counfelling, haranguing themfelves, and in the most florid manner accosting their own Persons. In all likelihood they had been once a People remarkably fluent in Expression, much pefter'd with Orators and Preachers, and mightily Tella!

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Part 1 mightily subject to that Disease which has been since call'd the Leprosy of Eloquence; till some sage Legislator arose amongst 'em, who when he cou'd not oppose the Torrent of Words, and stop the Flux of Speech, by any immediate Application, found means to give a vent to the loquacious Humour, and broke the force of the Distemper by chuding it.

Our present Manners, I must own, are not fo well calculated for this Method of Solito Quy, as to fuffer it to become a national Practice. 'Tis but a small Portion of this Regimen, which I wou'd willingly borrow, and apply to private use; especially in the case of Authors. I am fensible how fatal it might prove to many honourable Persons, shou'd they acquire fuch a Habit as this, or offer to practife fuch an Art, within reach of any mortal Ear. For 'tis well known, we are not many of us like that Roman, who wish'd for Windows to his Breaft, that all might be as conspicuous there as in his House, which for that very reason he had built as open as was possible. I wou'd therefore advise our Probationer, upon his first Exercife, to retire into some thick Wood, or rather take the Point of some high Hill; where, besides the Advantage of looking about him for Security, he wou'd find the Air perhaps more rarefy'd, and futable to that

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that Perspiration which is requir'd, espe-Sect. 1. cially in the Case of a Poetical Genius.

Scriptorum chorus omnis amat nemus, & fugit Urbes. Hor. Epist. 2. Lib. 2.

'T is remarkable in all great Wits, that they have own'd this Practice of ours, and generally describ'd themselves as a People liable to sufficient Ridicule, for their great Loquacity by themselves, and their profound Taciturnity in Company. Not only the Poet and Philosopher, but the Orator himself was wont to have recourse to our Method. And the Prince of this latter Tribe may be prov'd to have been a great Frequenter of the Woods and River-Banks; where he confum'd abundance of his Breath, fuffer'd his Fancy to evaporate, and reduc'd the vehemence both of his Spirit and Voice. If other Authors find nothing that invites 'em to these Recesses, 'tis because their Genius is not of force enough: Or tho it be, their Character, they may imagine, will hardly bear'em out. For to be furpriz'd in the odd Actions, Gestures, or Tones, which are proper to fuch Asceticks, I must own wou'd be but an ill Adventure for a Man of the World. But with Poets and Philo-Sophers 'tis a known Cafe.

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COMPOSING and Raving must necessarily, we see, bear a resemblance. And for those latter Composers who deal in Systems, and airy Speculations, they have vulgarly pass'd for a fort of *Prose-Poets*. Their secret Practice and Habit has been as frequently noted:

Murmura cum secum & rabiosa silentia rodunt. Pers. Sat. 3.

Both thefe forts are happily indulg'd in this Method of Evacuation. They are thought to act naturally, and in their proper way, when they assume these odd Manners. But of other Authors 'tis expected they shou'd be better bred. They are oblig'd to preserve a more conversible Habit; which is no fmall Misfortune to 'em. For if their Meditation and Resvery be obstructed by the fear of a nonconforming Meen in Conversation, they may happen to be so much the worse Authors for being finer Gentlemen. Their Fervency of Imagination may possibly be as ftrong as either the Philosopher's or the But being deny'd an equal Be-Poet's. nefit of Discharge, and withheld from the wholesom manner of Relief in private; 'tis

'tis no wonder if they appear with fo Sect. 1. much Froth and Scum in publick.

'Tis observable, that the Writers of MEMOIRS and Essays are chiefly fubject to this frothy Distemper. Nor can it be doubted that this is the true Reafon why these Gentlemen entertain the World fo lavishly with what relates to themselves. For having had no opportunity of privately converting with themselves, or exercifing their own Genius, fo as to make Acquaintance with it, or prove its Strength; they immediately fall to work in a wrong place, and exhibit on the Stage of the World that Practice, which they shou'd have kept to themselves; if they design'd that either they, or the World, shou'd be the better for their Moralitys. Who indeed can endure to hear an Empirick talk of his own Constitution, how he governs and manages it,. what Diet agrees best with it, and what his Practice is with himfelf? The Proverb, no doubt, is very just, Physician cure thy-felf. Yet methinks one shou'd have but an ill time, to be present at these bodily Operations. Nor is the Reader in truth any better entertain'd, when he is oblig'd to affift at the experimental Difcussions of his practising Author, who all the while is in reality doing no better, than taking his Physick in publick. FOR VOL. I.

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For this reason, I hold it very indecent for any one to publish his Meditations, occasional Reslections, solitary Thoughts, or other fuch Exercises as come under the notion of this self-discoursing Practice. And the modestest Title I can conceive for such Works, wou'd be that of a certain Author, who call'd them his Cruditys. 'Tis the Unhappiness of those Wits, who conceive fuddenly, but without being able to go out their full time, that after many Miscarriages and Abortions, they can bring nothing well-shapen or perfect into the World. They are not however the less fond of their Offspring, which they in a manner beget in Publick. For fo publick-spirited they are, that they can never afford themselves the least time to think in private, for their own particular Benefit and Use. For this reason, tho they are often retir'd, they are never by themselves. The World is ever of the Party. They have their Author-Character in view, and are always confidering how this or that Thought wou'd ferve to compleat some Set of Contemplations, or furnish out the Common-Place-Book, from whence these treasur'd Riches are to flow in Plenty on the necessitous World.

But if our Candidates for Authorship happen to be of the fantify'd kind; 'tis

not to be imagin'd how much farther still Sect. 1. their Charity is apt to extend. So exceeding great is their Indulgence and Tenderness for Mankind, that they are unwilling the least Sample of their devout Exercise shou'd be lost. Tho there are already so many Formularys and Rituals appointed for this Species of Soliloguy; they can allow nothing to lie conceal'd which passes in this religious Commerce and way of Dialogue between Them and their Soul.

THESE may be term'd a fort of Pseudo-Asceticks, who can have no real Converse either with themselves, or with Heaven; whilst they look thus asquint upon the World, and carry Titles and Editions along with 'em in their Meditations. And altho the Books of this fort, by a common Idiom, are call'd good Books; the Authors, for certain, are but a forry Race: For religious Cruditys are undoubtedly the worst * A Saint-Author of all Men least values Politeness. He scorns to confine that Spirit, in which he writes, to Rules of Criticism and profane Learning. Nor is he inclin'd in any respect to play the Critick on himself, or regulate his Stile or Language by the Standard of good Company and People of the better fort. He is above the Consideration of that

^{*} See MISC. V. Ch. 1. in the Notes. M 3

Part 1. which in a narrow lense we call Manners.

Nor is he apt to examine any other Faults than those which he calls Sins: Tho a Sinner against Good-Breeding, and the Laws of Decency, will no more be look'd on as a good Author, than a Sinner against Grammar, good Argument, or good Sense. And if Moderation and Temper are not of the Party with a Writer; let his Cause be ever so good, I doubt whether he will be able to recommend it with great Advantage to the World.

On this account, I wou'd principally recommend our Exercise of Self-Converse to all such Persons as are addicted to write after the manner of holy Advisers; especially if they lie under an indispensible Necessity of being Talkers or Haranguers in the same kind. For to discharge frequently and vehemently in publick, is a great hindrance to the way of private Exercise; which consists chiefly in Controul. But where, instead of Controul, Debate or Argument, the chief Exercise of the Wit consists in uncontroulable Harangues and Reasonings, which must neither be question'd nor contradicted; there is great danger, lest the Party, thro this habit, shou'd suffer much by Cruditys, Indigestions, Choler, Bile, and particularly by a certain Tumor or Flatutency, which renders him of all Men the least able to ap-

ply the wholesom Regimen of Self-Practice. Sect. 1. Tis no wonder if such quaint Practitioners grow to an enormous Size of Absurdity, whilst they continue in the reverse of that Practice, by which alone we correct the Redundancy of Humours, and chasten the Exuberance of Conceit and Fancy.

A GREAT Instance of the want of this Sovereign Remedy may be drawn from our common great Talkers, who engross the greatest part of the Conversations of the World, and are the forwardest to fpeak in publick Assemblys. Many of these have a sprightly Genius, attended with a mighty Heat and Ebullition of But 'tis a certain Observation in our Science, that they who are great Talkers in Company, have never been any Talkers by themselves, nor us'd to these private Discussions of our home Regimen. For which Reason their Froth abounds. Nor can they discharge any thing without some mixture of it. But when they carry their Attempts beyond ordinary Discourse, and wou'd rife to the Capacity of Authors, the Case grows worse with 'em. Their Page can carry none of the Advantages of their Person. They can no way bring into Paper those Airs they give themselves in Discourse. The Turns of Voice and Action, with which they help out many a lame Thought and incoherent Sentence, must here M 4

Part 1. here be laid aside; and the Speech taken to pieces, compar'd together, and examin'd from head to foot. So that unless the Party has been us'd to play the Critick thorowly upon himself, he will hardly be found proof against the Criticisms of others. His Thoughts can never appear very correct; unless they have been us'd to found Correction by themselves, and been well form'd and disciplin'd before they are brought into the Field. 'Tis the hardest thing in the world to be a good Thinker, without being a strong Self-Examiner, and thorow-pac'd Dialogist, in this solitary way.

SECT. II.

RUT to bring our Case a little closer still to Morals. I might perhaps very justifiably take occasion here to enter into a spacious Field of Learning, to shew the Antiquity of that Opinion, " That we " have each of us a Damon, Genius, Angel, " or Guardian-Spirit, to whom we were " strictly join'd, and committed, from our " earliest Dawn of Reason, or Moment " of our Birth." This Opinion, were it literally true, might be highly ferviceable, no doubt, towards the Establishment of our System and Doctrine. For it wou'd infallibly be prov'd a kind of Sacrilege or Impiety to flight the Company of to Divine

vine a Guest, and in a manner banish him Sect. 2. our Breast, by refusing to enter with him into those fecret Conferences, by which alone he cou'd be enabled to become our Adviser and Guide. But I shou'd esteem it unfair to proceed upon fuch an Hypothesis as this: when all that the wife Antients ever meant by this Damon-Companion, I conceive to have been no more than enigmatically to declare, that we had each of us a Patient in our-felf; that we were properly our own Subjects of Practice; and that we then became due Practitioners, when by virtue of an intimate Reces we cou'd discover a certain Duplicity of Soul, and divide our-selves into two Partys. One of these, as they suppos'd, wou'd immediately approve himself a venerable Sage; and with an air of Authority erect himself our Counsellor and Governor; whilft the other Party, who had nothing in him but what was fervile, wou'd be contented to follow and obey.

ACCORDING therefore as this Recess
was deep and intimate, and the Dual
Number practically form'd in Us, we were
supposed to advance in Morals and true
Wisdom. This, they thought, was the
only way of composing Matters in our
Breast, and establishing that Subordinacy,
which alone cou'd make Us agree with
our-selves, and be of a piece within. They
esteem'd

Part 1. esteem'd this a more religious Work, than any Prayers, or other Duty in the Temple. And this they advis'd Us to carry thither, as the best Offering that cou'd be made:

This was, among the Antients, that celebrated Delphick Inscription, RECOG-NIZE YOUR-SELF: which was as much as to fay, Divide your-felf, or Be Two. For if the Division were rightly made, all within wou'd of course, they thought, be rightly understood, and prudently manag'd. Such Confidence they had in this Home Dialect of Soliloguy. For it was look'd upon to be the peculiar of Philosophers and wife Men, to be able to hold themselves in Talk. And it was their Boast on this account, " That they were never less alone, than when by themselves." A Knave, they thought, cou'd never be by himself. Not that his Conscience was always fure of giving him Disturbance; but he had not, they suppos'd, so much Interest with himself, as to exert this generous Faculty, and raise himself a Companion; who being fairly admitted into Partnership, wou'd quickly mend his Partner, and fettle his Affairs on a right foot. ONE

Sect. 2.

ONE wou'd think, there was nothing easier with us, than to know our own Minds, and understand what our main Scope was; what we plainly drove at, and what we propos'd to our-felves, as our End, in every Occurrence of our Lives. But our Thoughts have generally fuch an obscure implicit Language, that 'tis the hardest thing in the world to make 'em speak out distinctly. For this reason, the right Method is to give 'em Voice and Accent. And this, in our default, is what the Moralists or Philosophers endeavour to do, to our hand; when, as is usual, they hold us out a kind of vocal Looking-Glass, draw Sound out of our Breast, and instruct us to personate our-selves, in the plainest manner.

Illa sibi introrsum, & sub Lingua immurmurat: b si Ebullit Patrui præclarum funus!—— Pers. Sat. 2.

A CERTAIN Air of Pleafantry and Humour, which prevails now-a-days in the fashionable World, gives a Son the assurance to tell a Father, he has liv'd too long: And a Husband the privilege of talking of his Second Wife before his First. But let the airy Gentleman, whoever he be, that makes thus bold with others, retire

Part 1. tire a while out of Company; and he fcarce dares tell himself his Wishes. Much less can he endure to carry on his Thought, as he necessarily must, if he enters once thorowly into Himself, and proceeds by Interrogatorys to form the Home-Acquaintance and Familiarity requir'd. For thus, after some struggle, we may fuppose him to accost himself. " Tell " me now, my honest Heart! Am I " really honest, and of some worth? or " do I only make a fair shew, and am " intrinsecally no better than a Rascal? As " good a Friend, a Country-man, or a " Relation, as I appear outwardly to the "World, or as I wou'd willingly perhaps " think my-felf to be; shou'd I not in " reality be glad they were hang'd, or " broke their Necks, whoever they were, " that stood between Me and the least " portion of an Estate? Why not? "fince 'tis my Interest. Shou'd I not be " glad therefore to help this matter for-" wards, and promote my Interest, if it " lay fairly in my Power? No doubt; " provided I were fure not to be punish'd " for it. And what reason has the greatest Rogue in nature for not doing thus? The fame reason, and no o-" ther. Am I not then, at the bottom, " the same as he is? The same: an " arrant Villain; tho perhaps more a " Coward, and not so perfect in my " kind,

"kind. If Interest therefore points me Sect. 2.
"out this Road; whither wou'd Huma"nity and Compassion lead me? Quite
"contrary. Why therefore do I che"rish such Weaknesses? Why do I sym"pathize with others? Why please myself in the Conceit of Worth and Ho"nour? a Character, a Memory, an Issue, or
"a Name? What else are these but Scruples in my way? Wherefore do I thus
bely my own Interest, and by keeping
"my-self half-Knave, approve my-self a
"thorow Fool?"

This is a Language we can by no means endure to hold with our-felves; whatever Raillery we may use with others. We may defend Villany, or cry up Folly, before the World: But to appear Fools, Mad-men, or Varlets, to our-felves; and prove it to our own Faces, that we are really such, is insupportable. For so true a Reverence has every one for himself, when he comes clearly to appear before his close Companion, that he had rather profess the vilest things of himself in open Company, than hear his Character privately from his own Mouth. So that we may readily from hence conclude, That the chief Interest of Ambition, Avarice, Corruption, and every fly infinuating Vice, is to prevent this Interview and Familiarity of Discourse which is consequent upon close

Part 1. close Retirement and inward Recess. 'Tis the grand Artifice of Villany and Leudness, as well as of Superstition and Bigatry, to put us upon Terms of greater Distance and Formality with our-selves, and evade our proving Method of Soliloquy. And for this reason, how specious soever may be the Instruction and Doctrine of Formalists; their very Manner it-self is a sufficient Blind, or Remora, in the way of Honesty and good Sense.

I Am fenfible, that shou'd my Reader be peradventure a Lover, after the more profound and folemn way of Love, he wou'd be apt to conclude, that he was no Stranger to our propos'd Method of Practice; being confcious to himself of having often made vigorous Excursions into those folitary Regions above-mention'd; where Soliloguy is upheld with most Advantage. He may chance to remember how he has many times address'd the Woods and Rocks in audible articulate Sounds, and feemingly expostulated with himself in such a manner as if he had really form'd the requisite Distinction, and had the Power to entertain himself in due form. But it is very apparent, that notwithstanding all were true which we have here suppos'd, it can no way reach the Case before us. For a passionate Lover, whatever Solitude he may affect, can never be truly by himfelf.

has begun his Courtship to the Publick, and is embark'd in an Intrigue which sufficiently amuses, and takes him out of himself. Whatever he meditates alone, is interrupted still by the imagin'd Presence of the Mistress he pursues. Not a Thought, not an Expression, not a Sigh, that is purely for Himself. All is appropriated, and all devoutly tender'd to the Object of his Passion. Insomuch that there is nothing ever so trivial or accidental of this kind, that he is not destrous shou'd be witness'd by the Party, whose Grace and Favour he sollicits.

Tas the same Reason which keeps the imaginary Saint, or Mystick, from being capable of this Entertainment. Instead of looking narrowly into his own Nature and Mind, that he may be no longer a Myitery to himfelf, he is taken up with the Contemplation of other mysterious Natures, which he can never explain or comprehend. He has the Specters of his Zeal before his Eyes; and is as familiar with his Modes, Effences, Personages, and Exhibitions of DEITY, as the Conjurer with his different Forms, Species, and Orders of GENII or DEMONS. So that we make no doubt to affert, that not so much as a recluse Religionist, a Votary, or Hermit, was ever truly by himself. And thus fince

Part 1. since neither Lover, Author, Mystick, or Conjurer (who are the only Claimants) can truly or justly be intitl'd to a Share in this Self-entertainment; it remains that the only Person intitl'd, is the Man of Sense, the Sage, or Philosopher. However, since of all other Characters we are generally the most inclin'd to savour that of a Lover, it may not, we hope, be impertinent, on this occasion, to recite the Story of an Amour.

A VIRTUOUS young Prince of a Heroick Soul, capable of Love and Friendship, made War upon a Tyrant, who was in every respect his Reverse. 'Twas the Happiness of our Prince to be as great a Conqueror by his Clemency and Bounty, as by his Arms and military Virtue. Already he had won over to his Party feveral Potentates and Princes, who before had been subject to the Tyrant. Among those that adher'd still to the Enemy, there was a Prince, who having all the advantage of Person and Merit, had lately been made happy in the Possession and mutual Love of the most beautiful Princess in the world. It happen'd that the Occasions of the War call'd the new-marry'd Prince to a distance from his belov'd Princess. He left her secure, as he thought, in a strong Castle, far within the

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the Country, but in his absence the place Sect. 2. was taken by surprize, and the Princess brought a Captive to the Quarters of our Heroick Prince.

THERE was in the Camp a young Nobleman, Favourite of the Prince; one who had been educated with him, and was still treated by him with perfect Familiarity. Him he immediately fent for, and with strict Injunctions committed the captive Princess to his charge; resolving she shou'd be treated with that Respect which was due to her high Rank and Merit. 'Twas the fame young Lord, who had discover'd her disguis'd among the Prisoners, and learnt her Story; the particulars of which he now related to the Prince. He spoke in extasy on this occafion; telling the Prince how beautiful she appear'd, even in the midst of Sorrow; and the difguis'd under the meanest Habit, yet how distinguishable, by her Air and Manner, from every other Beauty of her Sex. But what appear'd strange to our young Nobleman, was, that the Prince, during this whole relation, difcover'd not the least Intention of seeing the Lady, or fatisfying that Curiofity, which feem'd fo natural on fuch an occasion. He press'd him; but without success. " Not see her, Sir! (said he, won-" dring) Vol. I.

D'HOWAS 3:

Part 1." dring) when she is so handsom, beword what you have ever seen!"

"For that very reason, reply'd the "Prince, I wou'd the rather decline the Interview. For shou'd I, upon the bare Report of her Beauty, be so charm'd as to make the first Visit at this urgent time of Business; I may upon sight, with better reason, be induc'd perhaps to visit her, when I am more at leisure: and so again and again; till at last I may have no leisure lest for my Affairs."

"Wou'd you, Sir! persuade me then, " faid the young Nobleman (finiling) that " a fair Face can have fuch Power as to " force the Will it-felf, and constrain a " Man in any respect to act contrary to " what he thinks becoming him? Are " we to hearken to the Poets in what "they tell us of that Incendiary Love, and his irrefistible Flames? A real " Flame, we fee, burns all alike. But " that imaginary one of Beauty hurts " only those who are consenting. It af-" fects no otherwise, than as we our-" felves are pleas'd to allow it. In ma-" ny Cases we absolutely command it: " as where Relation and Confanguinity " are in the nearest degree. Authority " and Law, we see, can master it. But "twou'd

"twou'd be vain as well as unjust, for Sect. 2.

" any Law to intermeddle or prescribe,

" were not the Case voluntary, and our "Will intirely free."

"How comes it then, reply'd the Prince, that if we are thus Masters of our Choice, and free at first to admire and love where we approve, we cannot afterwards as well cease to love whenever we see cause? This latter Liberty you will hardly defend. For I doubt not, but you have heard of many, who tho they were us'd to set the highest value upon Liberty before they lov'd, yet afterwards were necessitated to serve in the most abject manner: sinding themselves constrain'd and bound by a stronger Chain than any of Iron, or Adamant."

"Such Wretches, reply'd the Youth,
"I have often heard complain; who, if
"you will believe'em, are wretched in"deed, without Means or Power to help
"themselves. You may hear'em in the
"fame manner complain grievously of
"Life it-self. But the there are Doors
"enow to go out of Life, they find it
"convenient to keep still where they are.
"They are the very same Pretenders,
"who thro this Plea of irresistible Neces"sty make bold with what is another's,
Vol. I. N 2 "and

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Part 1." and attempt unlawful Beds. But the " Law, I perceive, makes bold with them " in its turn, as with other Invaders of Pro-" perty. Neither is it your Custom, Sir, " to pardon fuch Offences. So that Beau-" ty it-felf, you must allow, is innocent and " harmless, and can compel no one to do " any thing amis. The Debauch'd com-" pel themselves, and unjustly charge their "Guilt on Love. They who are ho-" nest and just, can admire and love " whatever is beautiful; without offering " at any thing beyond what is allow'd. " How then is it possible, Sir, that one " of your Virtue shou'd be in pain on " any fuch account, or fear fuch a Temp-" tation? You see, Sir, I am sound and " whole, after having beheld the Princess. " I have convers'd with her; I have ad-" mir'd her in the highest degree: Yet " am my-self still, and in my Duty; and "shall be ever in the same manner at "your command."

"'Tis well (reply'd the Prince:)
"Keep your-felf fo. Be ever the fame
"Man: and look to your Charge care"fully, as it becomes you. For it may fo
"happen in the present posture of the
"War, that this Fair Captive may stand
"us in good stead."

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Sect. 2.

WITH this the young Nobleman departed to execute his Commission: and immediately took fuch care of the captive Princess and her Houshold, that she seem'd as perfectly obey'd, and had every thing that belong'd to her in as great Splendour now, as in her Principality, and in the height of Fortune. He found her in every respect deserving, and saw in her a Generofity of Soul which was beyond her other Charms. His Study to oblige her, and foften her Distress, made her in return desirous to express a Gratitude; which he easily perceiv'd. She shew'd on every occasion a real Concern for his Interest; and when he happen'd to fall ill, she took such tender care of him herfelf, and by her Servants, that he feem'd to owe his Recovery to her Friendship.

FROM these Beginnings, insensibly, and by natural degrees (as may easily be conceiv'd) the Youth sell desperately in Love. At first he offer'd not to make the least mention of his Passion to the Princess. For he scarce dar'd tell it to himself. But afterwards he grew Bolder. She receiv'd his Declaration with an unaffected Trouble and Concern, spoke to him as a Friend, to dissuade him as much as possible from such an extravagant Attempt. But when he talk'd to her of Force, she immediately

Part 1 fent away one of her faithful Domesticks
to the Prince, to implore his Protection.
The Prince receiv'd the Message with the appearance of more than ordinary Concern: sent instantly for one of his first Ministers; and bid him go with that Domestick to the young Nobleman, and let him understand, "That Force was not to be offer'd to such a Lady; Persusion he might use, if he thought sit."

THE Minister, who was no Friend to the young Nobleman, fail'd not to aggravate the Message, inveigh'd publickly against him on this occasion, and to his Face reproach'd him as a Traitor and Dishonourer of his Prince and Nation: with all that cou'd be said against him, as guilty of the highest Sacrilege, Persidiousness, and Breach of Trust. So that in reality, the Youth look'd upon his Case as desperate, fell into the deepest Melancholy, and prepar'd himself for that Fate, which he thought he well deserved.

In this Condition the Prince fent to speak with him alone: and when he saw him in the utmost Consusion, "I find, "faid he, my Friend, I am now become "dreadful to you indeed; since you can "neither see me without Shame, nor ima"gine me to be without Resentment.
"But away with all those Thoughts from this

" this time forwards. I know how much Sect.2.
" you have fuffer'd on this occasion. I

"know the Power of Love, and am no otherwise safe my-felf, than by keeping

" out of the way of Beauty. 'Twas I who "was in fault; 'twas I who unhappi-

" ly match'd you with that unequal Ad" versary, and gave you that impractica-

" ble Task and hard Adventure, which

" no-one yet was ever strong enough to accomplish."

"In this, Sir, reply'd the Youth, as in all else, you express that Goodness which is so natural to you. You have Compassion, and can allow for human Frailty; but the rest of Mankind will never cease to upbraid me. Nor shall lever be forgiven, were I able ever to forgive my-self. I am reproach'd by my nearest Friends. I must be odious to all Mankind, wherever I am known. The least Punishment I can think due

" to me, is Banishment for ever from your " Presence."

"THINK not of fuch a thing for ever, faid the Prince, but trust me; if you retire only for a while, I shall so order it, that you shall soon return again with the Applause, even of those who are now your Enemys, when they find N 4

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Part 1." what a confiderable Service you shall have render'd both to them and Me."

Such a Hint as this was fufficient to revive the Spirits of our despairing Youth. He was transported to think, that his Misfortunes cou'd be turn'd any way to the Advantage of his Prince: he enter'd with Joy into the Scheme the Prince had laid for him, and appear'd eager to depart, and execute what was appointed him. "Can you then, said the Prince, resolve to quit the charming Princes?"

" O SIR! reply'd the Youth, well am " I now fatisfy'd that I have in reality " within me two distinct separate Souls. " This Lesson of Philosophy I have learnt " from that villanous Sophister Love. " For 'tis impossible to believe, that hav-" ing one and the same Soul, it shou'd be " actually both Good and Bad, passionate " for Virtue and Vice, desirous of Con-" trarys. No. There must of necessity " be Two: and when the Good prevails, "'tis then we act handsomly; when the " Ill, then basely and villanously. Such " was my Case. For lately the Ill Soul " was wholly Mafter. But now the Good " prevails, by your affistance; and I am " plainly a new Creature, with quite ano-" ther Apprehension, another Reason, ano-" ther WILL."

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Sect. 2.

THUS it may appear how far a Lover by his own natural Strength may reach the chief Principle of Philosophy, and understand our Doctrine of Two Persons in one individual Self. Not that our Courtier, we suppose, was able, of himself, to form this Distinction justly and according to Art. For cou'd he have effected this, he wou'd have been able to cure himself. without the affistance of his Prince. However he was wife enough to fee in the issue, that his Independency and Freedom were mere Glosses, and Resolution a Nose of Wax. For let WILL be ever so free, Humour and Fancy, we see, govern it. And these, as free as we suppose 'em, are often chang'd, we know not how, without asking our confent, or giving us any account. If Opinion be that which governs, and makes the change; 'tis it-felf as liable to be govern'd, and vary'd in its turn. And by what I can observe of the World, Fancy and Opinion stand pretty much upon the same bottom. So that if there be no certain Inspector or Auditor establish'd within us, to take account of these Opinions and Fancys in due Form, and minutely to animadvert upon their feveral Growths and Habits, we are as little like to continue a Day in the fame Will, as a Tree, during a Summer, in the same Shape, without the Gardner's

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Part 1. Gardner's affistance, and the vigorous application of the Shears and Pruning-knife.

As cruel a Court as the Inquisition appears; there must, it seems, be full as formidable a one, erected in our-felves; if we wou'd pretend to that Uniformity of Opinion which is necessary to hold us to one Will, and preserve us in the same Mind, from one day to another. Philosophy, at this rare, will be thought perhaps little better than Persecution. And a Supreme Judg in matters of Inclination and Appetite, must needs go exceedingly against the Heart. Every pretty Fancy is diffurb'd by it: Every Pleasure interrupted by it. The Course of good Humour will hardly allow it: And the Pleasantry of Wit almost absolutely rejects it. It appears befides, like a kind of Pedantry, to be thus magisterial with our-felves; thus strict over our Imaginations, and with all the airs of a real Pedagogue to be follicitoufly taken up in the four Care and Tutorage of fo many boyish Fancys, unlucky Appetites and Defires, which are perpetually playing truant, and need Correction.

WE hope however, that by our Method of Practice, and the help of the grand Arcanum, which we have profess'd to reveal, this Regimen or Discipline of the Fancys may not in the end prove so severe or

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that our Patient (for such we haturally suppose our Reader) will consider duly with himself, that what he endures in this Operation is for no inconsiderable End: since 'tis to gain him a Will, and insure him a certain Resolution; by which he shall know where to find himself; be sure of his own Meaning and Design; and as to all his Desires, Opinions, and Inclinations, be warranted one and the same Person to day as yesterday, and to morrow as to day.

This, perhaps, will be thought a Miracle by one who well confiders the Nature of Mankind, and the Growth, Variation, and Inflection of Appetite and Humour. For APPETITE, which is elder Brother to REASON, being the Lad of stronger Growth, is fure, on every contest, to take the advantage of drawing all to his own side. And Will, so highly boasted, is but at best, a Foot-Ball or Top between these Youngsters, who prove very unfortunately match'd; till the youngest, instead of now and then a Kick or Lash bestow'd to little purpose, forfakes the Ball or Top it-felf, and begins to lay about his elder Brother. Tis then that the Scene changes. For the elder, like an arrant Coward, upon this treatment, prefently grows civil, and affords the younger as fair Play afterwards as he can desire.

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Part 1.

AND here it is that our Sovereign Remedy and Gymnastick Method of Soli-LOQUY takes its Rife: when by a certain powerful Figure of inward Rhetorick, the Mind apostrophizes its own FANcys, raises'em in their proper Shapes and Personages, and addresses 'em familiarly, without the least Ceremony or Respect. By this means it will foon happen that Two form'd Partys will erect themselves within. For the Imaginations or Fancys being thus roundly treated, are forc'd to declare themselves, and take Party. Those on the fide of the elder Brother APPE-TITE, are strangely subtile and insinuating. They have always the Faculty to fpeak by Nods and Winks. By this practice they conceal half their meaning, and like modern Politicians pass for deeply wife, and adorn themselves with the finest Pretexts and most specious Glosses imaginable; till being confronted with their Fellows of a plainer Language and Expression, they are forc'd to quit their mysterious Manner, and discover themfelves mere Sophisters and Impostors, who have not the least to do with the Party of REASON and good Sense.

ACCORDINGLY we might now proceed to exhibit distinctly, and in due method, the Form and Manner of this Probation,

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bation, or Exercise, as it regards all Men Sect. 2. in general. But the Case of Authors, in particular, being, as we apprehend, the most urgent; we shall apply our Rule in the first place to these Gentlemen, whom it so highly imports to know themselves. and understand the natural Strength and Powers, as well as the Weaknesses of a human Mind. For without this Understanding, the Historian's Judgment will be very defective; the Politician's Views very narrow, and chimerical; and the Poet's Brain, however stock'd with Fiction, will be but poorly furnish'd; as in the sequel we shall make appear. He who deals in Characters. must of necessity know his own; or he will know nothing. And he who wou'd give the World a profitable Entertainment of this fort, shou'd be fure to profit, first, by himself. For in this sense, Wisdom as well as Charity may be honestly said to begin at There is no way of estimating Manners, or apprizing the different Humours, Fancys, Passions and Apprehensions of others, without first taking an Inventory of the fame kind of Goods within ourfelves, and furveying our domestick Fund. A little of this Home-Practice will ferve to make great Discoverys.

Tecum habita, & noris quam sit tibi curta Supellex. Perf. Sat. 4. SECT.

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SECT. HL LEDING II

TITHOEVER has been an Observer of Action and Grace in human Bodys, must of necessity have discover'd the great difference in this respect between such Perfons as have been taught by Nature only, and fuch as by Reflection, and the affif-tance of Art, have learnt to form those Motions which on experience are found the easiest and most natural. Of the former kind are either those good Rufticks, who have been bred remote from the form'd Societys of Men; or those plain Artizans, and People of lower Rank, who living in Citys and Places of refort, have been necessitated however to follow mean Imployments, and wanted the Opportunity and Means to form themselves after the better Models. There are fome Persons indeed fo happily form'd by Nature herfelf; that with the greatest simplicity or rudeness of Education, they have still something of a natural Grace and Comeliness in their Action: And there are others of a better Education, who by a wrong Aim and injudicious Affectation of Grace, are of all People the farthest remov'd from it. Tis undeniable however, that the Perfection of Grace and Comeliness in Action and Behaviour, can be found only among the People of a liberal Education. And even among

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among the graceful of this kind, those still Sect.3. are found the gracefullest, who early in their Youth have learnt their Exercises, and form'd their Motions under the best Masters.

Now fuch as these Masters and their Lessons are to a fine Gentleman, such are Philosophers, and Philosophy, to an Author. The Case is the same in the fashionable, and in the literate World. In the former of these 'tis remark'd, that by the help of good Company and the force of Example merely, a decent Carriage is acquird, with fuch apt Motions and fuch a Freedom of Limbs, as on all ordinary occasions may enable the Party to demean himself like a Gentleman. But when upon further occasion, trial is made in an extraordinary way; when Exercises of the genteeler kind are to be perform'd in publick, 'twill easily appear who of the Pretenders have known Rudiments, and had Masters in private; and who on the other fide have contented themselves with bare Imitation, and learnt only cafually and by rote. The Parallel is eafily made on the fide of Writers. They have at least as much need of learning the feveral Motions, Counterpoifes and Ballances of the Mind and Paffions, as the other Students those of the Body and Limbs.

Part 1.

* Scribendi recte, sapere est & principium & fons.

Rem tibi SOCRATICE poterunt ostendere CHARTE. Hor. de Arte Poet.

THE Galante, no doubt, may pen a Letter to his Mistress, as the Courtier may a Compliment to the Minister, or the Minister to the Favourite above him, without going such vast Depths into Learning or Philosophy. But for these privileg'd Gentlemen, tho they set Fashions and prescribe Rules in other Cases, they are no Controulers in the Commonwealth of Letters. Nor are they presum'd to write to the Age, or for remote Posterity. Their Works are not of a nature to intitle

* See even the dissolute PETRONIUS's Judgment of a Writer.

Artis severa si quis amat Effectus,
Mentemque magnis applicat; prius more
Frugalitatis lege polleat exactă;
Nec curet alto regiam trucem vultu.

* * * * * * * * * * * * * * * * * Sedeat redemptus, Histrionia addictus.

Mox & Socratico plenus grege, mutet babenas Liber, & ingentis quatiat Demostbenis arma.

His animum succinge bonis, sic flumine largo Plenus, Pierio defundes pellore verba.

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'em to hold the Rank of Authors, or be Sect. 3. stil'd Writers by way of Excellence in the kind. Shou'd their Ambition lead 'em into fuch a Field, they wou'd be oblig'd to come otherwise equip'd. They who enter the publick Lists, must come duly train'd, and exercis'd, like well appointed Cavaliers, expert in Arms, and well instructed in the Use of their Weapon, and Management of their Steed. For to be well accourt'd, and well mounted, is not fufficient. The Horse alone can never make the Horseman: nor Limbs the Wrestler or the Dancer. No more can a Genius alone make a Poet; or good Parts a Writer, in any considerable kind. The Skill and Grace of Writing is founded, as our wife Poet tells us, in Knowledg and good Sense: And not barely in that Knowledg, which is to be learnt from common Authors, or the general Conversation of the World; but from those particular Rules of Art, which Philosophy alone exhibits.

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THE Philosophical Writings, to which our Poet in his Art of Poetry refers, were in themselves a kind of Poetry, like the * Mimes, or personated Pieces of early times, before Philosophy was in vogue, and when as yet Dramatical Imitation was scarce form'd, or at least, in many Parts, not

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brought

^{*} See below Part II. S. 2. in the Notes.

Part 1. brought to due Perfection. They were Pieces which, besides their force of Stile, and hidden Numbers, carry'd a fort of Action and Imitation, the fame as the Epick and Dramatick kinds. They were either real Dialogues, or Recitals of fuch personated Discourses; where the Persons themfelves had their Characters preserv'd throughout; their Manners, Humours, and diffinct Turns of Temper and Understanding maintain'd, according to the most exact poetical Truth. 'Twas not enough that these Pieces treated fundamentally of Morals, and in consequence pointed out real Characters and Manners: They exhibited'em alive, and fet the Countenances and Complexions of Men plainly in view. And by this means they not only taught Us to know Others; but, what was principal and of highest virtue in 'em, they taught us to know Our-selves.

THE Philosophical Hero of these Poems, whose Name they carry'd both in their Body and Front, and whose Genius and Manner they were made to represent, was in himself a perfect Character; yet, in some respects, so veil'd, and in a Cloud, that to the unattentive Surveyor he seem'd often to be very different from what he really was: and this chiefly by reason of a certain exquisite and resin'd Raillery which belong'd to his Manner, and by virtue

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virtue of which he cou'd treat the highest Sect. 3. Subjects, and those of the commonest Capacity both together, and render 'em explanatory of each other. So that in this Genius of writing, there appear'd both the heroick and the simple, the tragick and the comick Vein. However, it was so order'd, that notwithstanding the oddness or mysteriousness of the principal Character, the Under-parts or second Characters shew'd Hu-man Nature more distinctly, and to the Life. We might here, therefore, as in a Looking-Glass, discover our-felves, and see our minutest Features nicely delineated, and futed to our own Apprehension and Cognizance. No one who was ever fo little a while an Inspector, but must come acquainted with his own Heart. what was of fingular note in these magical Glasses; it wou'd happen, that by constant and long Inspection, the Partys accustom'd to the Practice, wou'd acquire a peculiar speculative Habit; so as virtually to carry about with 'em a fort of Pocket-Mirrour, always ready, and in use. In this, there were Two Faces which wou'd naturally present themselves to our View: One of them, like the commanding Genius, the Leader and Chief above-mention'd; the other like that rude undisciplin'd and headftrong Creature, whom we our-felves in our natural Capacity most exactly refembled. Whatever we were employ'd in, VOL. I. whatever

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Part 1. whatever we fet about; if once we had acquir'd the habit of this Mirrour; we shou'd, by virtue of the double Reflection, distinguish our-selves into two different Partys. And in this Dramatick Method, the Work of Self-Inspection wou'd proceed with admirable Success.

Tis no wonder that the primitive Poets were esteem'd such Sages in their Times, fince it appears, they were fuch well practis'd Dialogists, and accustom'd to this improving Method, before ever Philosophy had adopted it. Their Mimes or characteriz'd Discourses were as much relish'd, as their most regular Poems; and were the Occasion perhaps that so many of these latter were form'd in such Perfection. For Poetry it-felf was defin'd an Imitation chiefly of Men and Manners: and was that in an exalted and noble degree, which in a low one we call Mimickry. Tis in this that the great * Mimographer, the Father and Prince of Poets, excels fo highly; his Characters being wrought to a Likeness beyond all that any succeeding Masters were ever able to describe. Nor are his Works, which are fo full of Action,

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^{* &}quot;Ομηρος δε άλλα τε πολλα άξιος επαινείδαι, κ) δη κ) οπ μόνος τη ποιητών, εκ άγνοεί ο δεί ποιείν αυτόν. 'Αυτόν γο δεί τον ποιητην ελάγιςα λέγειν. ε χδ ές κτι ταυτα μιμητής οι μ εν άλλοι, αυτό μ δι ολε αγωνίζον αι, μιμεν αι δε ελίγα κ) ολιγάκις. Arift. de Poet. cap. 24.

any other than an artful Series or Chain of Sect. 3. Dialogues, which turn upon one remarkable Catastrophe or Event. He describes no Qualitys or Virtues; censures no Manners; makes no Encomiums, nor gives Characters himself; but brings his Actors still in view. 'Tis they that show themfelves. 'Tis they that speak in such a manner as diftinguishes 'em in all things from all others, and makes 'em ever like themselves. Their different Compositions and Allays fo justly made, and equally carry'd on thro every particle of the Action, give more Instruction than all the Comments or Glosses in the world. The Poet, instead of giving himself those dictating and masterly Airs of Wisdom, makes hardly any Figure at all, and is scarce difcoverable in his Poem. This is being truly a Master. He paints so as to need no Inscription over his Figures, to tell us what they are, or what he intends by 'em. A few words let fall, on any flight occafion, from any of the Partys he introduces, are sufficient to denote their Manners, and distinct Character. From a Finger or a Toe, he can represent to our Thoughts the Frame and Fashion of a whole Body. He wants no other help of Art, to personate his Heroes, and make 'em living. that Tragedy cou'd do after him, was to erect a Stage, and draw his Dialogues and Characters into Scenes; turning, in the fame

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Part 1. same manner, upon one principal Action or Event, with that regard to Place and Time which was sutable to a real Spectacle. Even * Comedy it self was adjudg'd to this great Master, it being deriv'd from those Parodys or Mock-Humours, of which he had given the Specimen in a conceal'd fort of Raillery intermix'd with the Sublime.— A dangerous Stroke of Art! and which requir'd a masterly Hand, like that of the Philosophical Hero, whose Character was represented in the Dialogue-Writings above-mention'd.

From hence possibly we may form a Notion of that Resemblance, which on so many Occasions was heretofore remark'd between the Prince of Poets, and the Divine Philosopher, who was said to rival him, and who together with his Contemporarys of the same School, writ altogether in that manner of Dialogue above-describ'd. From hence too we may comprehend perhaps, why the Study of Dialogue was heretofore thought so advantageous to Writers, and why this manner of Writing was judg'd so difficult, which at first sight, it must be own'd, appears the easiest of any.

I HAVE formerly wonder'd indeed why a Manner, which was familiarly us'd in

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^{*} See below Part II. S. 2. in the Notes.

Treatifes upon most Subjects, with so Sect. 3. much Success among the Antients, shou'd be so insipid and of little esteem with us Moderns. But I afterwards perceiv'd, that besides the difficulty of the Manner it-felf, and that Mirrour-Faculty, which we have observ'd it to carry in respect of our-selves, it proves also of necessity a kind of Mirrour or Looking-Glass to the Age. If so; it shou'd of consequence (you'l say) be the more agreeable and entertaining. True: if the real View of our-felves be not perhaps displeasing to us. But why more displeasing to Us than to the Antients? Because perhaps they cou'd with just Reason bear to see their natural Countenances represented. And why not We the same? What shou'd discourage us? For are we not as handsom, at least in our own Eyes? Perhaps not: as we shall see when we have consider'd a little further what the force is of this Mirrour-Writing, and how it differs from that more complaifant modifh way, in which an Author, instead of presenting us with other natural Characters, fets off his own with utmost Art, and purchases his Reader's Favour by all imaginable Condescensions.

AN AUTHOR who writes in his own Person, has the advantage of being O 4 who

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Part I. who or what he pleases. He is no certain Man; nor has any certain Character ! but futes himself to the Fancy of his Reader, whom, as the Fashion now is, he constantly caresses and cajoles. All turns upon their two Persons. And as in an Amour, or Commerce of Love-Letters; so here the Author has the Privilege of talking eternally of himself, dressing and sprucing up himself, whilst he is making diligent court, and working upon the Humour of the Party to whom he addresses. This is the Coquetry of a modern Author; whose Epiftles Dedicatory, Prefaces, and Addresses to the Reader, are fo many affected Graces, design'd to draw the Attention from the Subject, towards Himfelf; and make it be generally observ'd, not so much what he says, as what he appears, or is, and what Figure he already makes, or hopes to make, in the fashionable World. sule filedaet what the force is of this

THESE are the Airs which a neighbouring Nation give themselves, more particularly in what they call their Memoirs. Their very Essays on Politicks, their Philosophical and Critical Works, their Comments upon antient and modern Authors, all their Treatises are Memoirs. The whole Writing of this Age is become indeed a sort of Memoire-Writing. Tho in the real Memoirs of the Antients, even when they writ at any time concerning themselves,

felves, there was neither the I nor Thou Sect. 3. throughout the whole Work. So that all this pretty Amour and Intercourse of Caresses between the Author and Reader was thus intirely taken away.

Much more is this the Case in DIA-LOGUE. For here the Author is annihilated; and the Reader being no way apply'd to, stands for Nobody. The self-interesting Partys both vanish at once. The Scene prefents it-felf, as by chance, and undefign'd. You are not only left to judg coolly, and with indifference, of the Sense deliver'd; but of the Character, Genius, Elocution, and Manner of the Persons who deliver it: These too are mere Strangers, in whose favour you are no way engag'd. Nor is it enough that the Persons introduc'd speak pertinent and good Sense, at every turn. It must be feen from what bottom they speak; from what Principle, what Stock or Fund of Knowledg they draw; and what Kind or Species of Understanding they possess. For the Understanding here must have its Mark, its characteristick Note, by which it may be distinguish'd. It must be such and such an Understanding; as when we fay, for instance, such or such a Face: since Nature has characteriz'd Tempers and Minds as peculiarly as Faces. And for an Artist who draws naturally, 'tis not enough to thew

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Part 1. shew us merely Faces which may be call'd Men's: Every Face must be a certain Man's.

Now as a Painter who draws Battels or other Actions of Christians, Turks, Indians, or any distinct and peculiar People, must of necessity draw the several Figures of his Piece in their proper and real Proportions, Gestures, Habits, Arms, or at least with as fair Resemblance as possible; so in the same manner that Writer, whoever he be, among us Moderns, who shall venture to bring his Fellow-Moderns into Dialogue, must introduce 'em in their proper Manners, Genius, Behaviour and Humour. And this is the Mirrour or Looking-Glass above describ'd.

... Nor is irrenough that the Perfous For instance, a Dialogue, we will suppose, is fram'd, after the manner of our antient Authors. In it, a poor Philofopher, of a mean Figure, accosts one of the powerfullest, wittlest, handsomest, and richest Noblemen of the time, as he is walking leifurely towards the Temple. " You are going then, fays he (calling " him by his plain Name) to pay your " Devotions yonder at the Temple? " am fo. But with an Air methinks, " as if some Thought perplex'd you. "What is there in the Case that shou'd " perplex one? The Thought perhaps " of

" of your Petitions, and the Confidera-Sect. 3. " tion what Vows you had best offer to " the Deity. Is that fo difficult? Can " any one be so foolish as to ask of Hea-" ven what is not for his Good? Not. " if he understands what his Good is. "Who can mistake it, that has common " Sense, and knows the difference be-" tween Prosperity and Adversity? " Prosperity therefore you wou'd pray for. " Undoubtedly. For instance, that " Absolute Sovereign, who commands all " things by virtue of his immense Trea-" fures, and governs by his fole Will and " Pleasure, him you think prosperous, and " his State happy."

neither well imitate, nor translate; what-WHILST I am copying this (for 'tis but a borrow'd Sketch from one of those Originals before-mention'd) I fee a thoufand Ridicules arising from the Manner, the Circumstances and Action it-felf, compar'd with modern Breeding and Civility. Let us therefore mend the Matter, if possible, and introduce the same Philosopher, addressing himself in a more obsequious manner, to his Grace, his Excellence, or his Honour; without failing in the least tittle of the Ceremonial. Or let us put the Case more favourably still for our Man of Letters. Let us suppose him to be incognito, without the least appearance of a Character, which in our Age is so little recombe of the more modifin fort, in order to introduce him better, and gain him Audience. And with these Advantages and Precautions, imagine still in what manner he must accost this Pageant of State, if at any time he finds him at leisure, walking in the Fields alone, and without his Equipage. Consider how many Bows, and simpering Faces! how many Preludes, Excuses, Compliments!——Now put Compliments, put Ceremony into a Dialogue, and see what the Effect will be!

THIS is the plain Dilemma against that antient manner of Writing, which we can neither well imitate, nor translate; whatever Pleasure or Profit we may find in reading those Originals. For what shall we do in fuch a Circumstance? What if the Fancy takes us, and we refolve to try the Experiment in modern Subjects? See the Consequence !--- If we avoid Ceremony, we are unnatural: if we use it, and appear as we naturally are, as we falute, and meet, and treat one another; we hate the Sight. What's this but hating our own Faces? Is it the Painter's Fault? Shou'd he paint fallly, or affectedly; mix Modern with Antient, join Shapes prepofteroufly, and betray his Art? If not; what Medium is there? What remains for him, but to throw away the Pencil? יוננטטטיז.

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Pencil?—No more designing after the Sect. 3. Life: no more Mirrour-Writing, or personal Representation of any kind whatever.

THUS Dialogue is at an end. The Antients cou'd see their own Faces; but we can't. And why this? Why, but because we have less Beauty? For fo our Looking-Glass can inform us. Ugly Instrument! And for this reason to be hated.—Our Commerce and manner of Conversation, which we think the politest imaginable, is such, it seems, as we our-felves can't endure to fee reprefented to the Life. 'Tis here, as in our real Portraitures, particularly those at full Length, where the poor Pencil-man is put to a thousand shifts, whilst he strives to dress us in affected Habits, such as we never wore; because shou'd he paint us in those we really wear, they wou'd of necessity make the Piece to be so much more ridiculous, as it was more natural, and resembling.

Thus much for Antiquity, and those Rules of Arts, those Philosophical Sea-Cards, by which the adventuring Genius's of the times were wont to steer their Courses, and govern their impetuous Muse. These were the Charte of our Roman Master-Poet, and these the Pieces of Art, the Mirrours,

Part 1. Mirrours, the Exemplars he bids us place before our Eyes.

Nocturna versate manu, versate diurna. Hor. de Arte Poet. v. 268.

AND thus Poetry and the Writer's Art, as in many respects it resembles the Sta-tuary's and the Painter's, so in this more particularly, that it has its original Draughts and Models for Study and Practice: not for Oftentation, to be shown abroad, or copy'd for publick View. These are the antient Bufts; the Trunks of Starough Drawings which are kept within; as the fecret Learning, the Mystery, and Fundamental Knowledg of the Art. There is this effential difference however between the Artists of each kind; that they who design merely after Bodys, and form the Graces of this fort, can never, with all their Accuracy, or Correctness of Defign, be able to reform themselves, or grow a jot more shapely in their Persons. But for those Artists who copy from another Life, who study the Graces and Perfections of Minds, and are real Masters of those Rules which constitute this latter Science, 'tis impossible they shou'd fail of being themselves improv'd, and amended in their better Part.

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I Must confess there is hardly any where to be found a more infipid Race of Mortals, than those whom we Moderns are contented to call Poets, for having attain'd the chiming Faculty of a Language, with an injudicious random use of Wit and Fancy. But for the Man, who truly and in a just sense deserves the Name of Poet, and who as a real Master, or Architect in the kind, can describe both Men and Manners, and give to an Action its just Body and Proportions; he will be found, if I mistake not, a very different Creature. Such a Poet is indeed a fecond Maker: a just Prometheus, under Jove. Like that Sovereign Artist or universal Plastick Nature, he forms a Whole, coherent and proportion'd in it-felf, with due Subjection and Subordinacy of constituent Parts. He notes the Boundarys of the Passions, and knows their exact Tones and Measures; by which he justly represents them, marks the Sublime of Sentiments and Action, and distinguishes the Beautiful from the Deform'd, the Amiable from the Odious. The Moral Artist, who can thus imitate the Creator, and is thus knowing in the inward Form and Structure of his Fellow-Creature, will hardly, I prefume, be found unknowing in Himfelf, or at a loss in those Numbers which make the Harmony of a Mind. For Knavery is mere

Part 1. mere Dissonance and Disproportion. And the Villains may have strong Tones and natural Capacitys of Action; 'tis impossible that * true Judgment and Ingenuity shou'd reside, where Harmony and Honesty have no being.

* The Maxim will hardly be disprov'd by Fact or History, either in respect of Philosophers themselves, or others who were the great Genius's or Mafters in the Liberal Arts. The Characters of the two best Roman Poets are well known. Those of the antient Tragedians no less. And the great Epick Master, tho of an obscurer and remoter Age, was ever presum'd to be far enough from a vile or knavish Character. The Roman as well as the Grecian Orator was true to his Country; and died in like manner a Martyr for its Liberty. And those Historians who are of highest value, were either in a private Life approv'd good Men, or noted such by their Actions in the Publick. As for Poets in particular (fays the learned and wife STRABO) " Can we possibly ima-" gine, that the Genius, Power, and Excellence of a " real Poet confifts in ought else than the just Imitation " of Life, in form'd Discourse and Numbers? But how " should he be that just Imitator of Life, whilst he him-" felf knows not its Measures, nor how to guide himself " by Judgment and Understanding? For we have not " furely the same Notion of the Poet's Excellence as of " the ordinary Craftsman's, the Subject of whose Art is " sensless Stone or Timber, without Life, Dignity, or " Beauty: whilft the Poet's Art turning principally on " Men and Manners, he has his Virtue and Excellence, " as Poet, naturally annex'd to human Excellency, and " to the Worth and Dignity of Man. Infomuch that "'tis impossible he shou'd be a great and worthy Poet, " who is not first a worthy and good Man." 'Ou 28 8700 pauler thir twir Hointon deethir is a tentoror il ranker, &c. ή de ποιητέ συνέξευκ]αι τη τε 'Ανθρώπε. κ) έχ διον τε α γαθον γενέθαι ποιηπίν, μη πεότερον γενηθέν α ανθεα αγα-θόν. Lib. 1. See MISC. V. Ch. 1. & 2.

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BUT having enter'd thus seriously into the Concerns of Authors, and shewn their chief Foundation and Strength, their preparatory Discipline, and qualifying Method of Self-Examination; 'tis sit, e'er we disclose this Mystery any surther, we shou'd consider of the Advantages or Disadvantages our Authors may possibly meet with, from abroad: and how far their Genius may be depress'd or rais'd by any external Causes, arising from the Humour or Judgment of the World.

WHATEVER it be that influences in this respect, must proceed either from the GRANDEES and Men in Power, the CRITICKS and Men of Art, or the PEOPLE themselves, the common Audience, and mere Vulgar. We shall begin therefore with the Grandees, and pretended Masters of the World: taking the liberty, in favour of Authors, to bestow some Advice also on these high Persons; if possibly they are disposed to receive it in such a familiar way as this.

Vol. I. P PART

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SECT.

S usual as it is with Mankind to act absolutely by Will and Pleasure, without regard to Counsel, or the rigid Method of Rule and Precept; it must be acknowledg'd nevertheless, that the good and laudable Custom of asking Advice, is still upheld, and kept in fashion, as a matter of fair Repute, and honourable Appearance: Infomuch that even Monarchs, and absolute Princes themselves, difdain not, we fee, to make profession of the Practice.

'Tis, I prefume, on this account, that the Royal Persons are pleas'd, on publick Occasions, to make use of the noted Stile of WE and US. Not that they are suppos'd to have any Converse with Themselves, as being endow'd with the Privilege of becoming Plural, and enlarging their Capacity, in the manner above describ'd. Single and absolute Persons in Government,

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I'm fensible, can hardly be consider'd as Sect. 1. any other than fingle and absolute in Morals. They have no Innate-Controuler to cavil with em, or dispute their Pleasure. Nor have they, from any Practice abroad, been able at any time to learn the way of being free and familiar with themselves, at home. Inclination and Will in fuch as these, admit as little Restraint or Check in private Meditation as in publick Company. The World, which ferves as a Tutor to Persons of an inferior rank, is submissive to these Royal Pupils; who from their earliest days are us'd to fee even their Instructors bend before 'em, and hear every thing applauded which they themselves perform: out in the bas swelle avison

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For fear therefore, lest their Humour merely, or the Caprice of fome Favourite, shou'd be presum'd to influence 'em, when they come to years of princely Discretion, and are advanced to the Helm of Government; it has been efteem'd a necessary Decency to fummon certain Advisers by Profession, to assist as Attendants to the single Person, and be join'd with him in his written Edicts, Proclamations, Letters-Patent, and other Instruments of Regal Power. For this use Privy-Counsellors have been erected; who being Persons of considerable Figure and wise Aspect, cannot be suppos'd to stand as Statues or mere Cyphers Vol. I. P 2

fectual manner, from their good People.

Part 2. Cyphers in the Government, and leave the Royal Acts erroneously and falsly describ'd to us in the Plural Number; when at the bottom a fingle Will or Fancy was the fole Spring and Motive. need the against time to letter

> FOREIGN Princes indeed have most of 'em that unhappy Prerogative of acting anadvisedly and wilfully in their national Affairs: But 'tis known to be far otherwife with the legal and just Princes of our Island. They are furrounded with the best of Counsellors, the Laws. They administer Civil Affairs by Legal Officers, who have the Direction of their Publick Will and Conscience; and they annually receive Advice and Aid, in the most effectual manner, from their good People. To this wife Genius of our Constitution we may be justly said to owe our wisest and best Princes; whose High Birth or Royal Education cou'd not alone be fuppos'd to have given 'em that happy Turn: fince by experience we find, that those very Princes, from whose Conduct the World abroad, as well as We at home, have reap'd the greatest Advantages, were fuch as had the most controverted Titles; and in their youth had stood in the remoter Prospects of Regal Power, and liv'd the nearest to a private Life. desable trade and will Alpach and

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OTHER Princes we have had, who tho difficult perhaps in receiving Counsel, have been eminent in the Practice of applying it to others. They have listed themselves Advisers in form, and by publishing their admonitory Works, have added to the number of those, whom in this Treatise we have presum'd to criticize. But our Criticism being withal an Apology for Authors, and a Desence of the literate Tribe; it cannot be thought

amiss in us, to join the Royal with the

Plebeian Penmen, in this common Caufe.

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'Twou'd be a hard Case indeed, shou'd the Princes of our Nation resuse to countenance the industrious Race of Authors; since their Royal Ancestors, and Predecessors, have had such Honour deriv'd to 'em from this Profession. 'Tis to this they owe that bright Jewel of their Crown, purchas'd by a warlike Prince; who having assum'd the Author, and essay'd his Strength in the polemick Writings of the School-Divines, thought it an Honour on this account to retain the Title of Defender Of the Faith.

ANOTHER Prince, of a more pacifick Nature and fluent Thought, submitting Arms and martial Discipline to the P? Gown:

Part 2. Gown; and confiding in his princely Science and profound Learning, made his Stille and Speech the Nerve and Sinew of his Government. He gave us his Works full of wife Exhortation and Advice to his Royal Son, as well as of Instruction to his good People; who cou'd not but admire their Author-Sovereign, thus fludious and contemplative in their behalf. 'Twas then, one might have feen out Nation growing young and docile, with that Simplicity of Heart, which qualify'd em to profit like a Scholar-People under their Royal Preceptor. For with abundant Eloquence he graciously gave Lessons to his Parliament, tutor'd his Ministers, and edify'd the greatest Church-men and Divines themselves; by whose Suffrage he obtain'd the highest Appellations that cou'd be merited by the acutest Wit, and truest Understanding. From hence the British Nations were taught to own in common a SOLOMON for their joint-Sovereign, the Founder of their late compleated Union. Nor can it be doubted that the pious Treatife of Self-Discourse ascrib'd to the succeeding Monarch, contributed in a great measure to his glorious and never-fading Titles of SAINT, and MARTYR.

> However it be, I wou'd not willingly take upon me to recommend this Author-Character to our future Princes. Whatever

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ever Crowns or Laurels their renown'd Sect. I. Predecessors may have gather'd in this Field of Honour; I shou'd think that, for the future, the speculative Province might more properly be committed to private Heads. 'Twou'd be a fufficient Encouragement to the Learned World, and a fure Earnest of the Increase and Flourishing of Letters in our Nation, if its Sovereigns wou'd be contented to be the Patrons of Wit, and vouchfafe to look graciously on the ingenious Pupils of Art. Or were it the Custom of their Prime-Ministers, to have any such regard; it wou'd of it-felf be sufficient to change the Face of Affairs. A fmall degree of Favour wou'd infure the Fortunes of a diffres'd and ruinous Tribe, whose forlorn Condition has help'd to draw Difgrace upon Arts and Sciences, and kept 'em far off from that Politeness and Beauty, in which they wou'd foon appear, if the aspiring Genius of our Nation were forwarded by the least Care or Culture.

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THERE shou'd not, one wou'd think, be any need of Courtship or Persuasion to engage our Grandees in the Patronage of Arts and Letters. For in our Nation, upon the foot Things stand, and as they are likely to continue; 'tis not difficult to foresee that Improvements will be made in every Art and Science. The Muses

will

Part 2 will have their Turn; and with or without their MECENAS'S will grow in
Credit and Esteem; as they arrive to
greater Persection, and excel in every
kind. There will arise such Spirits as
wou'd have credited their Court-Patrons,
had they sound any so wise as to have
sought 'em out betimes, and contributed
to their rising Greatness.

'Tis scarce a quarter of an Age since fuch a happy Ballance of Power was fettled between our Prince and People, as has firmly fecur'd our hitherto precarious Libertys, and remov'd from us the Fear of Civil Commotions, Wars and Violence, either on account of Religion and Worship, the Property of the Subject, or the contending Titles of the Crown. But as the greatest Advantages of this World are not to be bought at easy Prices; we are still at this moment expending both our Blood and Treasure, to secure to our-selves this inestimable Purchase of our Free Government and National Constitution. And as happy as we are in this Establishment at home; we are still held in a perpetual Alarm by the Afpect of Affairs abroad, and by the Terror of that Power, which e'er Mankind had well recover'd the Misery of those barbarous Ages consequent to the Roman Yoke, has again threaten'd the World with a Universal Monarchy, and a new Abyss of Ignorance and Super-Sect. 1.

THE BRITISH Muses, in this Dinn of Arms, may well lie abject and obscure; especially being as yet in their mere Infant-State. They have hitherto fcarce arriv'd to any thing of Shapeliness or Person. They life as in their Cradles: and their stammering Tongues, which nothing but their Youth and Rawness can excuse, have hitherto spoken in wretched Pun and Quibble. Our Dramatick SHAKESPEAR, our FLETCHER, JOHNSON, and our Epick MILTON preserve this Stile. And even a latter Race, scarce free of this Infirmity, and aiming at a false Sublime, with crouded Simile, and mix'd Metaphor (the Hobby-Horse, and Rattle of the Muses) entertain our raw Fancy, and unpractis'd Ear; which has not as yet had leifure to form it-felf, and become * truly musical.

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But those reverend Bards, rude as they were, according to their Time and Age, have provided us however with the richest Oar. To their eternal Honour they have withal been the first of Europeans, who since the Gothick Model of Poetry, attempted to throw off the horrid Discord

^{*} See MISC. V. Ch. 1. towards the End, and in the Notes.

Part a of jingling Rhyme. They have afferted antient Poetick Liberty, and have happily broken the Ice for those who are to follow 'em; and who treading in their Footsteps, may at leisure polish our Language, lead our Ear to finer Pleasure, and find out the true Rhythmus, and harmonious Numbers, which alone can satisfy a just Judgment, and Muse-like Apprehension.

'T is evident, our natural Genius shines above that airy neighbouring Nation; of whom, however, it must be confess'd, that with truer Pains and Industry, they have fought Politeness, and study'd to give the Muses their due Body and Proportion, as well as the natural Ornaments of Correctness, Chastity, and Grace of Stile. From the plain Model of the Antients they have rais'd a noble * Satyrist. In the Epick Kind their Attempts have been less fuccessful. In the Dramatick they have been fo happy as to raise their Stage to as great Perfection, as the Genius of their Nation will permit. But the high Spirit of Tragedy can ill subsist where the Spirit of Liberty is wanting. The Genius of this Poetry confifts in the lively Representation of the Diforders and Mifery of the Great; to the end that the People and those of a lower Condition may be taught the better

^{*} BOILEAU.

their fafer State, and prize the Equality and Justice of their Guardian Laws. If this be found agreeable to the just Tragick Model, which the Antients have deliver'd to us; 'twill easily be conceiv'd how little proportion'd it is to the Capacity or Taste of those, who in a long Series of Degrees, from the lowest Peasant to the high Slave of Royal Blood, are taught to idolize the next in Power above 'em, and think nothing so adorable as that unlimited Greateness, and Tyrannick Power, which is rais'd at their own Expence, and exercis'd over themselves.

Tis easy to apprehend the Advantages of our BRITAIN in this particular; and what effect its establish'd Liberty will produce in every thing that relates to Art; when Peace returns to us on these happy Conditions. 'Twas the Fate of ROME to have scarce an intermediate Age, or fingle Period of Time, between the Rife of Arts and Fall of Liberty. No fooner had that Nation begun to lofe the Roughness and Barbarity of their Manners, and learn of GREECE to form their Heroes, their Orators and Poets on a right Model, than by their unjust Attempt upon the Liberty of the World, they juftly loft their own. With their Liberty they loft not only their Force of Eloquence, but even their

Part 2. their Stile and Language it-self. The Poets who afterwards arose amongst them, were mere unnatural and forc'd Plants. Their Two most accomplished, who came last, and clos'd the Scene, were plainly fuch as had feen the Days of Liberty, and felt the fad Effects of its Departure. Nor had these been ever brought in play, but by the Friendship of the fam'd MECE-NAS, who turn'd a * Prince naturally cruel and barbarous to the Love and Courtship of the Muses. These Tutoresses form'd in their royal Pupil a new Nature. They taught him how to charm Mankind. They were more to him than his Arms or military Virtue; and, more than Fortune herself, assisted him in his Greatness, and made his usurp'd Dominion so enchanting to the World, that it cou'd fee without regret its Chains of Bondage firmly riveted. The corrupting Sweets of fuch a poisonous Government were not indeed long-liv'd. The Bitter foon fucceeded. And, in the iffue, the World was forc'd to bear with Patience those natural and genuine Tyrants, who fucceeded to this specious Machine of Arbitrary and Universal Power.

AND now that I am fall'n unawares into fuch profound Reflections on the

^{*} See below Sect. 3. in the Notes.

Periods of Government, and the flourish-Sect. 1. ing and decay of Liberty and Letters; I~ can't be contented to consider merely of the Inchantment which wrought fo powerfully upon Mankind, when first this Universal Monarchy was establish'd. I must wonder still more, when I consider how after the extinction of this CESAREAN and CLAUDIAN Family, and a short interval of Princes rais'd and destroy'd with much Disorder and publick Ruin, the ROMANS shou'd regain their perishing Dominion, and retrieve their finking State, by an after-Race of wife and able Princes fucceffively adopted, and taken from a private State to rule the Empire of the World. They were Men who not only posses'd the military Virtues, and supported that fort of Discipline in the highest degree; but as they fought the Interest of the World, they did what was in their power to restore Liberty, and raise again the perishing Arts, and decay'd Virtue of Mankind. But the Season was now past! The fatal Form of Government was become too natural: And the World, which had bent under it, and was become flavish and dependent, had neither Power nor Will to help it-felf. The only Deliverance it cou'd expect, was from the merciless hands of the Barbarians, and a total Dissolution of that enormous Empire and Defpotick Power, which the best Hands cou'd not

Part 2 not preserve from being destructive to human Nature. For even Barbarity and Gothicifm were already enter'd into Arts. e'er the Savages had made any Impression on the Empire. All that a fortuitous and almost miraculous Succession of good Princes cou'd avail, towards the Support of Arts and Sciences, was no more than to preferve during their own time those perishing Remains, which for a while with difficulty subfifted after the Decline of Liberty. Not a Statue, not a Medal, not a tolerable Piece of Architecture cou'd shew it-felf afterwards. Philosophy, Wit and Learning, in which some of those good Princes had themselves been so renown'd, fell with them, and Ignorance and Darkness overspread the World, and fitted it for the Chaos and Ruin which enfu'd.

WE are now in an Age when LIBERTY is once again in its Ascendant. And we are our-selves the happy Nation, who not only enjoy it at home, but by our Greatness and Power give Life and Vigour to it abroad; and are the Head and Chief of the European Cause. Nor is it to be fear'd that we shou'd lose this noble Ardour, or faint under the glorious Toil; tho, like antient Greece, we shou'd for succeeding Ages be contending with a foreign Power, and endea-

endeavouring to reduce the Exorbitancy Sect. 1. of a Grand Monarch. 'Tis with us at prefent, as with the Roman People in those
* early Days, when they wanted only repose from Arms to apply themselves to the
Improvement of Arts and Studys. We
shou'd, in this case, need no ambitious
Monarch to be allur'd, by hope of Fame
or secret views of Power, to give Pensions
abroad, as well as at home, and purchase
Flattery from every Profession and Science.
We shou'd find a better Fund within ourselves, and shou'd without such Assistance
be able to excel, by our own Virtue and
Emulation.

Well it wou'd be indeed, and much to the Honour of our Nobles and Princes, wou'd they freely help in this Affair; and by a judicious Application of their Bounty, facilitate this happy Birth, of which I have ventur'd to speak in a prophetick Stile. 'Twou'd be of no small advantage to 'em during their Life; and wou'd more than all their other Labours procure 'em an immortal Memory. For they must remember that their Fame is in the hands of Penmen: and that the greatest Actions

^{*} Serus enim Gracis admovit acumina Chartis;
Et post Punica Bella quietus, quarere cæpit,
Quid Sophocles by Thespis by Afchilus utile ferrent.
Hor. Epist. 1. Lib. 2.

Part 2. lose their Force, and perish in the custody of unable and mean Writers.

LET a Nation remain ever fo rude or barbarous, it must have its Poets, Rhapsoders, Historiographers, Antiquarys of some kind or other, whose business it will be to recount its remarkable Transactions, and record the Atchievements of its Civil and Military Heroes. And tho the Military Kind may happen to be the furthest remov'd from any acquaintance with Letters, or the Muses; they are yet, in reality, the most interested in the Cause and Party of these Remembrancers. The greatest share of Fame and Admiration falls naturally on the arm'd Worthys. The Great in Council are second in the Muses Favour. But if worthy Poetick Genius's are not found, nor able Penmen rais'd, to rehearfe the Lives, and celebrate the high Actions of great Men, they must be traduc'd by fuch Recorders as Chance prefents. We have few modern Heroes, who like XENOPHON OF CESAR can write their own Commentarys. And the raw Memoire-Writings and unform'd Pieces of modern Statesmen, full of their interested and private Views, will in another Age be of little service to support their Memory or Name; fince already the World begins to ficken with the Kind. 'Tis the learn'd, the able, and difinterested Historian, who takes

rakes place at last. And when the signal Sect. 1.

Poet, or Herald of Fame is once heard, the inferior Trumpets sink in Silence and Oblivion.

there are better Pistures current of the But supposing it were possible for the Hero, or Statesman, to be absolutely unconcern'd for his Memory, or what came after him; yet for the present merely, and during his own time, it must be of importance to him to stand fair with the Men of Letters and Ingenuity, and to have the Character and Repute of being favourable to their Art. Be the illustrious Person ever so high or awful in his Station; he must have Descriptions made of him, in Verse, and Prose, under seign'd, or real Appellations. If he be omitted in found Ode, or lofty Epick; he must be sung at least in Doggrel and plain Ballad. The People will needs have his Effigies; tho they fee his Person ever so rarely: And if he refuses to sit to the good Painter, there are others who, to oblige the Publick, will take the Defign in hand. We shall take up with what presents; and rather than be without the illustrious Physiognomy of our great Man, shall be contented to see him portraitur'd by the Artist who serves to illustrate Prodigys in Fairs, and adorn heroick Sign-Posts. The ill Paint of this kind cannot, it's true, difgrace his Excellence; whose Privilege it is, in common with Vol. I.

Part 2. with the Royal Islae, to be rais'd to this degree of Honour, and to invite the Passenger or Traveller by his signal Representative. 'Tis suppos'd in this Case, that there are better Pictures current of the Hero; and that such as these, are no true or favourable Representations. But in another fort of Limning there is great danger lest the Hand shou'd disgrace the Subject. Vile Encomiums, and wretched Panegyricks are the worst of Satyrs: And when sordid and low Genius's make their Court successfully in one way, the Generous and Able are aptest to revenge it in another.

ALL things confider'd, as to the Interest of our Potentates and GRANDEES. they appear to have only this Choice left 'em; either wholly, if possible, to suppress Letters; or give a helping hand towards their Support. Wherever the Author-Practice and Liberty of the Pen has in the least prevail'd, the Governors of the State must be either considerable Gainers, or Sufferers by its means. So that 'twou'd become them either, by a right Turkish Policy, to strike directly at the Profession, and overthrow the very Art and Mystery it-felf, or with Alacrity to support and encourage it, in the right manner, by a generous and impartial regard to Merit.

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Merit. To act narrowly, or by halves; Sect. 1. or with Indifference, and Coolness; or fantastically and by Humour merely; will scarce be found to turn to their account. They must do Justice; that Justice may be done them, in return. Twill be in vain for our ALEXANDERS to give order that none but a LYSTPUS shou'd make their Statue, nor any besides an APELLES shou'd draw their Picture. Insolent Intruders will do themselves the Honour to practice on the Features of these Heroes. And a vile CHARTIUS, after all, shall with their own Consent perhaps, supply the room of a deserving and noble Artist.

In a Government where the People are Sharers in Power, but no Distributers or Difpenfers of Rewards, they expect it of their Princes and Great Men, that they should supply the generous Part; and beflow Honour and Advantages on those from whom the Nation it-felf may receive Honour and Advantage. 'Tis expected that they who are high and eminent in the State, shou'd not only provide for its necessary Safety and Subfistence, but omit nothing that may contribute to its Dignity and Honour. The Arts and Sciences muft not be left Patron-left. The Publick it-felf will join with the good Wits and Judges, in the referement of fuch a Neglect. 'Tis no Vor. I. finall Q 2

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Part 2. small advantage, even in an Absolute Government, for a Ministry to have Wit on their fide, and engage the Men of Merit in this kind to be their Well-wishers and Friends. And in those States where ambitious Leaders often contend for the Supreme Authority, 'tis a considerable advantage to the ill Cause of such Pretenders, when they can obtain a Name and Interest with the Men of Letters. good Emperor TRAJAN, tho himself no mighty Scholar, had his due as well as an Augustus; and was as highly celebrated for his Munificence, and just Encouragement of every Art and Virtue. And CESAR, who cou'd write fo well himself, and maintain'd his Cause by Wit as well as Arms, knew experimentally what it was to have even a CATULLUS his Enemy: And tho lash'd so often in his Lampoons, continu'd to forgive and court him. The Traitor knew the Importance of this Mildneß. May none who have the same Defigns, understand so well the Advantages of fuch a Conduct! I wou'd have requir'd but this one Defect in CASAR'S Generosity, to have been secure of his never rising to Greatness, or entlaving his native Country. Let him but have shewn a Ruggedness and Austerity towards free Genius's, or a Neglect or Contempt towards Men of Wit; let him have trusted to his Arms, and declar'd against Arts and Letters; H.S. I.

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Letters; and he would have provid a second Sect. 1.

MARIUS, or a CATILINE of meaner

Fame, and Character.

Effects, Acknowledgments, and good Trs, I know, the Imagination of some who are call'd Great Men, that in regard of their high Stations they may be esteem'd to pay a sufficient Tribute to Letters, and discharge themselves as to their own part in particular, if they chuse indifferently any Subject for their Bounty, and are pleas'd to confer their Favour either on fome one Pretender to Art, or promifcuously to such of the Tribe of Writers, whose chief Ability has lain in making their Court well, and obtaining to be introduc'd to their Acquaintance. This they think sufficient to instal them Patrons of Wit, and Masters of the literate Order. But this Method will of any other the least serve their Interest or Design. The ill placing of Rewards is a double Injury to Merit; and in every Cause or Interest, passes for worse than mere Indifference or Neutrality. There can be no Excuse for making an ill Choice. Merit in every kind is eafily discover'd, when sought. The Publick it-felf fails not to give fufficient Indication; and points out those Genius's who want only Countenance and Encouragement to become confiderable. An ingenious Man never starves unknown: and Great Men must wink hard, or 'twou'd Q3

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Part 2. be impossible for em to miss such advantageous Opportunitys of shewing their Generosity, and acquiring the universal Esteem, Acknowledgments, and good Wishes of the ingenious and learned part of Mankind.

to pay a full Hat Tibo e To Reters, and disclarge them lelves as to their own core

their high Scations they may be effected

117 HAT Judgment therefore we are to form, concerning the Influence of our Grandees in matters of Art, and Letters, will eafily be gather'd from the Reflections already made. It may appear from the very Freedom we have taken in censuring these Men of Power, what little reason Authors have to plead 'em as their Excuse for any Failure in the Improvement of their Art and Talent. For in a free Country, fuch as ours, there is not any Order or Rank of Men, more free than that of Writers: who if they have real Ability and Merit, can fully right themselves when injur'd; and are ready furnish'd with Means, sufficient to make themselves consider'd by the Men in highest Power.

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Nor shou'd I suspect the Genius of our Writers, or charge 'em with Meanness and Insufficiency on the account of this Low-spiritedness which they discover; were it not for another fort of Fear, by which

which they more plainly betray themselves, Sect.2. and feem confcious of their own Defect. The CRITICKS, it feems, are formidable to 'em. The CRITICKS are the dreadful Specters, the Giants, the Enchanters, who traverse and disturb 'em in their Works. These are the Persecutors, for whose sake they are ready to hide their heads; begging Rescue and Protection of all good People; and flying in particular to the Great, by whose Favour they hope to be defended from this mercilefs examining Race. "For what can be more " cruel than to be forc'd to submit to the " rigorous Laws of Wit, and write under " fuch severe Judges as are deaf to all "Courtship, and can be wrought upon " by no Infinuation or Flattery to pass by " Faults, and pardon any Transgression " of Art?"

To judg indeed of the Circumstances of a modern Author, by the Pattern of his * Prefaces, Dedications, and Introductions, one wou'd think that at the moment when a Piece of his was in hand, some Conjuration was forming against him, some Diabolical Powers drawing together to blast his Work, and cross his generous Design. He therefore rouzes his Indignation, har-

^{*} See MISC. V. Ch. 2. the former Part, and in the Notes.

Part 2 dens his Forehead, and with many furious

Defiances and Avant SATANS! enters on
his Business: not with the least regard to
what may justly be objected to him in a
way of CRITICISM; but with an absolute contempt of the Manner and Art itself.

whose side that are really to hide their Od i profanum vulgus & arceo, was in its time, no doubt, a generous Defiance. The Avant! was natural and proper in its place; especially where Religion and Virtue were the Poet's Theme. But with our Moderns the Cafe is generally the very Reverse. And accordingly the Defiance or Avant shou'd run much after this manner: " As for you vulgar Souls, mere " Naturals, who know no Art, were never " admitted into the Temple of Wisdom, " nor ever visited the Sanctuarys of Wit " or Learning, gather your-felves toge-"ther from all Parts, and hearken to the "Song or Tale I am about to utter. But " for you Men of Science and Under-" standing, who have Ears and Judgment, " and can weigh Sense, scan Syllables, and " meafure Sounds: You who by a certain " Art distinguish false Thought from true, " Correctness from Rudeness, and Bombast " and Chaos from Order and the Sublime; " Away hence! or stand aloof! whilst I " practife upon the Easipess of those mean Capacitys and Apprehensions, " who dens

"who make the most numerous Audience, Sect. 2.
"and are the only competent Judges of my Labours."

'T 1s strange to see how differently the Vanity of Mankind runs, in different Times and Seasons. 'Tis at present the Boast of almost every Enterprizer in the Muse's Art, " That by his Genius a-" lone, and a natural Rapidity of Stile " and Thought, he is able to carry all be-" fore him; that he plays with his Busi-" ness, does things in passing, at a ven-" ture, and in the quickest period of " Time." In the Days of ATTICK Elegance, as Works were then truly of another Form and Turn, fo Workmen were of another Humour, and had their Vanity of a quite contrary kind. They became rather affected in endeavouring to discover the Pains they had taken to be correct. They were glad to infinuate how laborioully, and with what expence of Time, they had brought the smallest Work of theirs (as perhaps a fingle Ode or Satyr, an Oration or Panegyrick) to its perfection. When they had so polish'd their Piece, and render'd it so natural and easy, that it seem'd only a lucky Flight, a hit of Thought, or flowing Vein of Humour; they were then chiefly concern'd lest it shou'd in reality pass for such, and their Artifice remain undiscover'd. They were willing

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Part 2. willing it shou'd be known how serious their Play was; and how elaborate their Freedom and Facility: that they might fay as the agreeable and polite Poet, glancing on himself, and so or sound

> Ludentis Speciem dabit & torquebitur Hor. Epift. 2. Lib. 2.

-Ut sibi quivis Speret idem; Sudet multum, frustraque

laboret Ausus idem: tantum series juncturaque Id. de Arte Poet. pollet.

Such Accuracy of Workmanship requires a CRITICK's Eye. 'Tis lost upon a vulgar Judgment. Nothing grieves 4 real Artist more than that Indifference of the Publick, which fuffers Work to pass uncriticiz'd. Nothing, on the other fide, rejoices him more than the nice View and Inspection of the accurate Examiner and Judg of Work. 'Tis the mean Genius, the flovenly Performer, who knowing nothing of true Workmanship, endeavours by the best outward Gloss and dazling Shew, to turn the Eye from a direct and fieldy Survey of his Piece.

WHAT is there that an expert Musician more earnestly desires, than to perform his Part in the presence of those who

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are knowing in his Art? 'Tis to the Ear Sect. 2. alone, that he applies himself, the critical the nice Ear. Let his Hearers be of what Character they please: Be they naturally auftere, morose, or rigid; no matter, so they are but Criticks, able to cenfure, remark, and found every Accord and Symphony. What is there mortifies the good Painter more, than when amidst his admiring Spectators there is not one prefent, who has been us'd to compare the Hands of different Masters, or has an Eye to distinguish the Advantages or Defects of every Stile? Thro all the inferiour Orders of Mechanicks, the Rule is found to hold the fame. In every Science, every Art, the real Masters or Proficients, rejoice in nothing more, than in the thorow Search and Examination of their Performances, by all the Rules of Art and nicest Criticism. Why therefore (in the Muses Name!) is it not the fame with our Pretenders to the Writing Art, our Poets, and Profe-Authors in every kind? Why in this Profession are we found such Critick-Haters, and indulg'd in this unlearned Aversion; unless it be taken for granted, that as Wit and Learning stand at present in our Nation, we are still upon the foot of Empiricks and Mountebanks?

FROM these Considerations, I take upon me absolutely to condemn the fashionable Part 2. nable and prevailing Custom of inveighing against CKITICKS, as the common Enemys, the Pests, and Boutefeus of the Commonwealth of Wit and Letters. I assert, on the contrary, that they are the Props and Pillars of this Building; and that without their Encouragement and Propagation, we shall remain still as Gothick Architects as ever.

whing Spessators there is not one pre-

ent, who has been us'd to compare the IN the weaker and more imperfect Societys of Mankind, fuch as those compos'd of federate Tribes, or mixt Colonys, scarce settled in their new Seats, it might pass for sufficient good Fortune, if the People prov'd but so far Masters of Language as to be able to understand one another, in order to confer about their Wants, and provide for their common Necessitys. Their expos'd and indigent State cou'd not be presum'd to afford 'em either that full Leifure, or eafy Disposition which was requisite to raise 'em to any Curiosity of Speculation. They who were neither fafe from Violence, nor secure of Plenty, were unlikely to engage in unnecessary Arts. Nor cou'd it be expected they shou'd turn their Attention towards the Numbers of their Language, and the harmonious Sounds which they accidentally emitted. But when, in process of time, the Affairs of the Society were fettl'd on an eafy and oldsn fecure

fecure Foundation; when Debates and Dif-Sect. 2. courses on these Subjects of common Interest, and publick Good, were grown familiar; and the Speeches of prime Men, and Leaders, were considered, and compared together; there would naturally be observed not only a more agreeable measure of Sound, but a happier, and more easy Rangement of Thoughts, in one Speaker, than in another.

It may easily be perceiv'd from hence, that the Goddes Persuasion must have been in a manner the Mother of Poetry, Rhetorick, Musick, and the other kindred Arts. For 'tis apparent that where chief Men, and Leaders had the strongest Interest to persuade; they us'd the highest Endeavours to please. So that in such a State or Polity as has been describ'd, not only the best Order of Thought, and Turn of Fancy, but the most soft and inviting Numbers must have been employ'd, to charm the Publick Ear, and to incline the Heart, by the Agreeableness of Expression.

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ALMOST all the antient Masters of this fort were said to have been Musicians. And Tradition, which soon grew fabulous, cou'd not better represent the first Founders or Establishers of these larger Societys, than as real Songsters, who by the power of their Voice and Lyre, cou'd charm the wildest

Part 2. wildest Beasts, and draw the rude Forests and Rocks into the Form of fairest Citys.

Nor can it be doubted that the same Arcifes, who so industriously apply'd themselves to study the Numbers of Speech, must have made proportionable Improvements in the Study of mere Sounds and natural Flarmony; which, of it self, must have considerably contributed towards the softning the rude Manners and harsh Temper of their new People.

Is therefore it so happen'd in these five Communitys, made by Confent and vofuntary Affociation, that after a while, the Power of One, or of a Few, grew prevalent over the reft; if Force took place, and the Affairs of the Society were administer'd without their Concurrence, by the influence of Awe and Terrour; it follow'd, that these patherick Sciences and Arts of Speech were httle cultivated, fince they were of little ufe. But where PERsu Asion was the chief means of guiding the Society; where the People were to be convinc'd before they acted; there Elocution became considerable; there Orators and Bards were heard; and the chief Gemus's and Sages of the Nation betook themselves to the Study of those Arts, by which the People were render'd more treatable in a way of Reason and Understanding, and more subject to be led by Men

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Men of Science and Erudition. The more Sect. 2. thele Arists courted the Publick, the more they instructed it. In such Constitutions as these, that the Community should be Judges of Ability and Wisdom. The high Esteem of Ingenuity was what advanced the Ingenious to the greatest Honours. And they who rose by Science, and Politeness in the higher Arts, could not but promote that Tuste and Religh to which they ow'd their Distinction and Pre-eminence.

Hence it is that those Arrs have been deliver'd to us in such Perfection, by Free Nations; who from the Nature of their Government, as from a proper Soil, produced the generous Plants: whilst the mightiest Bodys, and vastest Empires, govern'd by Force, and a Despotick Power, cou'd, after Ages of Peace and Leisure, produce nothing but what was deform'd and barbarous of the kind.

WHEN the persuasive Arts were grown thus into Repute, and the Power of moving the Affections become the Study and Emulation of the forward Wits and aspiring Genius's of the Times; it wou'd necessarily happen that many Genius's of equal Size and Strength, tho less covetous of publick Applause, of Power, or of Influence over Mankind, wou'd content them-

Part 2, themselves with the Contemplation merely of these enchanting Arts. These they . wou'd the better enjoy, the more they refin'd their Tafte, and cultivated their Ear. For to all Musick there must be an Ear proportionable. There must be an Art of Hearing found, e'er the performing Arts can have their due Effect, or any thing exquifite in the kind be felt or comprehended. The just Performers therefore in each Art, cou'd not but naturally be the most desirous of improving and refining the publick Ear; which they cou'd no way so well effect as by the help of those latter Genius's, who were in a manner their Interpreters to the People; and who by their Example taught the Publick to discover what was just and excellent in each Performance. sy bas sy boll fleindgim

vern'd by Force, and a Delbetic HENCE was the Origin of CRITICKS; who, as Arts and Sciences advanc'd, cou'd not but come withal into Repute; and being heard with Satisfaction in their turn, were at length tempted to become Authors, and appear in Publick. These were honour'd with the Name of Sophists: A Character which in early times was highly respected. Nor did the gravest Philosophers, who were Cenfors of Manners, and CRITICES of a higher degree, disdain to exert their Criticism in the inferiour, Arts; especially in those relating to Speech, munit

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Speech, and the power of Argument and Sect. 2. Persuasion. de godin onipomi or vice en la vo

and Wanners of Difcourfe WHEN fuch a Race as this was once risen, 'twas no longer possible to impose on Mankind, by what was specious and pretending. The Publick wou'd be paid in no false Wit, or jingling Eloquence. Where the Learned CRITICKS were fo well receiv'd, and Philosophers themselves disdain'd not to be of the Number; there cou'd not fail to arise Criticks of an inferiour Order, who wou'd fubdivide the feveral Provinces of this Empire. Etymologists, Philologists, Grammarians, Rhetoricians, and others of considerable note, and eminent in their degree, wou'd every where appear, and vindicate the Truth and Justice of their Art, by revealing the hidden Beautys which lay in the Works of just Performers; and by exposing the weak Sides, false Ornaments, and affected Graces of mere Pretenders. Nothing that we call Sophistry in Argument, or Bombast in Stile; nothing of the effeminate Kind, or of the false Tender, the pointed Witticism, the disjointed Thought, the crouded Simile, or the mix'd Metaphor, cou'd pass even on the common Ear: whilft the NOTARYS, the Expositors, and Prompters abovemention'd, were every where at hand, and ready to explode the unnatural Manner.

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'T is easy to imagine, that amidst the 'several Stiles and Manners of Discourse or Writing, the easiest attain'd, and earliest practis'd, was the Miraculous, the Pompous, or what we generally call the Sublime. Astonishment is of all other Passions the easiest rais'd in raw and unexperienc'd Mankind. Children in their earliest Infancy are entertain'd in this manner: And the known way of pleafing fuch as thefe, is to make 'em wonder, and lead the way for 'em in this Passion, by a seign'd Surprize at the miraculous Objects we fet before 'em. The best Musick of Barbarians is hideous and aftonishing Sounds. And the fine Sights of Indians are enormous Figures, various odd and glaring Colours, and whatever of that fort is amazingly beheld, with a kind of Horrour and Consternation.

IN Poetry, and study'd Prose, the astonishing Part, or what commonly passes for Sublime, is form'd by the variety of Figures, the multiplicity of * Metaphors,

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^{*} Λέξεως 3 αρετή σαφή κ) μη ταπεινήν είναι. Σαφεςάτη μ εν έςτν η εκ τ κυρίων δνομάτων, αλλά ταπεινή. * * Σεμνή 3 છે उद्विभवीश्वय को अधिकारिक, में क्टांड द्द्रामबाँड κακεπμένη. Ξενικον δι λέρω, γλωτίαν, η μεταφοράν, η επέκίασιν, η πων το ωρά το κύριον. Αλλ αν πε αμα απανία τα τοιαυτα ποιήση, η αινιγμα έςαι, η βαρβαρισμός. "Αν μ εν έκ μεταφοgor, airiqua sav de en graffer, i Bachas ouis. ARIST.

and by quitting as much as possible the na-Sect. 2. tural and easy way of Expression, for that which is most unlike to Humanity, or ordinary Use. This the Prince of Criticks assures us to have been the Manner of the earliest Poets, before the Age of Homek; or till such time as this Father-Poet came into Repute, who depos'd that spurious Race, and gave rise to a legitimate and genuine Kind. He retain'd only what was decent of the figurative or metaphorick Stile, introduc'd the natural and simple, and turn'd his thoughts towards the real Beauty of Composition, the Unity of Design, the Truth of Characters, and the just Imitation of Nature in each particular.

de Poet, cap. 22. This the same Mafter-Critick explains further in his Rhetoricks, Lib. 3. cap. 1. where he refers to these Passages of his Poeticks. Ewel Si of Homerai Asperles dinon, And the Niter idoner mecionadus मामिक मिळ ठिट्टिंग, री वे प्रथम महामामा महळाम इत्र्राही रेहिंड, * * * * nai vũ v ετι οἱ πόλλοι το ἀπαιδώ των, τες τοιέτες ὅ:00-Tal Sangradul ranniga. यह 70 में हम हराए. * * * हम हो ही oi τας τεσημωδίαι ποιών ες, έπ χραϊνίαι τ αυτον τεόπον. 'Αλλ' खेनकहर में देश में परम्ह्यूप्टम्हळण होड़ पर रिव्यूटिशेंग प्रक्तिनकण, शिव को क्या मेर्ग्य केंद्रक की धार्म क्या वेंद्या किया है। देश मा केंद्रका किया i T orona mor a onraon, don a on in Stallenton egg. * * * και έπ νύν οι τα έξαμετερ ποιδίθες, αφήνασι. Διο γελοίον μιμείθαι τέτες, οι αυτοί έκ έπ χρώνται έκείνω το τρόπω. That among the early Reformers of this Bimbastick Manner, he places HOMER as the Chief, we may fee eafily in his Poeticks. As particularly in that Passage, (ch. 24.) "En mis Savoias of The Legio Exert rakes, ois anaon Ounges xexenou, no recuros ni inavois. * * * Tiess 3 TETOIS NEES X Davote mailas Long SELANXS.

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THE Manner of this Father-Poet was afterwards variously imitated, and divided into several Shares; especially when it came to be copy'd in Dramatick. TRA-GEDY came first; and took what was most Solemn and Sublime. In this part the Poets succeeded sooner than in ComE-DY or the facetious Kind; as was natural indeed to suppose, fince this was in reality the easiest Manner of the two, and capable of being brought the foonest to Perfection. For fo the same Prince of Criticks * fufficiently informs us. And 'tis highly worth remarking, what this mighty Genius and Judg of Art, declares concerning TRA-GEDY; that whatever Idea might be form'd of the utmost Perfection of this kind of Poem, it cou'd in Practice rife no higher than it had been already carry'd in his time; † " Having at length (fays he) " attain'd its Ends, and being apparently

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^{*} Γενομένης εν ἀπ' ἀρχῆς ἀυτισχεδιαςτικής, κỳ ἀυτή κỳ ἡ Κωμωθία, &c. When he has compar'd both this and Tragedy together, he recapitulates in his next Chapter, 'Aι μ εν τ Τεαγωθίας μεταδάτεις, κỳ δι' ων εγρίονδο, ε λελήθαση. 'Η δε Κωμωθία, διὰ τὸ μιὰ σπεδάζεδαι εξ ὰρχῆς, ελαθεν. Καὶ χδ χόρον Κωμωβών ὀψέ ποξε ὁ ᾿Λρχων εδωκεν, &c. De Poet. ch. 5.

[†] Καὶ πολλὰς μεταδολὰς μεταδαλέσα ή Τραγωδία επαυσατο, επεί εχε πὸν εαυτῆς φύσιν. Cap. 4. So true a Prophet
as well as Critick was this great Man. For by the Event
it appear'd that Tragedy being rais'd to its height by
SOPHOCLES and EURIPIDES, and no room
left for further Excellence or Emulation; there were no

"confummate in it-felf:" But for Come-Sect. 2.
Dy, it feems, 'twas still in hand. It had been already in some manner reduc'd; but, as he plainly insinuates, it lay yet unfinish'd: notwithstanding the witty Labours of an Aristophanes, and the other comick Poets of the first Manner, who had slourish'd a whole Age before this Critick. As perfect as were those Wits in Stile and Language; and as fertile in all the Varietys and Turns of Humour; yet the Truth of Characters, the Beauty of Order, and the simple Imitation of Nature were in a manner wholly unknown to 'em; or thro Petulancy, or Debauch of Hu-

more Tragick Poets besides these endur'd, after the Author's time. Whilft Comedy went on, improving fill to the second and third degree; Tragedy finish'd its course under EURIPIDES: whom the our great Author criticizes with the utmost Severity, in his Poeticks; yet he plainly enough confesses to have carry'd the Stile of Tragedy to its full Height and Dignity. For as to the Reformation which that Poet made in the use of the Sublime and figurative Speech, in general; fee what our discerning Author fays in his Rhetoricks: where he ftrives to shew the Impertinence and Nauseousness of the florid Speakers, and such as understood not the Use of the simple and natural Manner. "The just Masters and right " Managers of the Poetick or High Stile, shou'd learn " (says he) how to conceal the Manner as much as possible." Did Ai day Dayen moisilas, n un doneir deγειν πεωλασμένως, άλλα πεφυκότως. τέτο 30 π. θανέν. Έκεινο δε, τεναντίου. Ως χό τρεος δπβελδίου a Siabahhovlai, κα ਤੇલ गर् कर्9ेड Τές οίνες Τές μεμιγμένες. Καὶ οίον ή Θεοδώς ε φωνή πεπουθε περς την τ αλλων έποκειτών ή μ λό, το λέγον ος ένικεν είναι, αι δ' αλλότειαι κλέπ εται δ' εύ, έαν πς en της ειωθήας διαλέκ/ε επλέγων συντιθή. όστες ΈΥΡΙΠΙ'-ΔΗΣ ποιεί, η υπέδειξε τος Rhet. Lib. 3. cap. 2.

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Part 2. mour, were, it feems, neglected and fet afide. A MENANDER had not as yet appear'd; who arose soon after, to accomplish the Prophecy of our grand Master of Art, and consummate Philologist.

COMEDY * had at this time done little more than what the antient † Parodys had done before it. 'Twas of admirable use to explode the false Sublime of early Poets, and such as in its own Age were on every occasion ready to relapse into that vicious Manner. The good Tragedians themselves cou'd hardly escape its Lashes. The pompous Orators were its never-failing Subjects. Every thing that might be imposing, by a false Gravity or Solemnity, was forc'd to endure the Trial of this Touchstone. Manners and Characters, as well as Speech and Writings, were discussed with the greatest Freedom. No-

* Ποσες δε κὶ τὰ σσεθαΐα μάλισα ποιητής Όμης δ ήν (μόν Φ κὰ κότι εὖ, ἀλλ' ὅτι κὰ μιμήσεις δεαματικώς ἐσοίησεν) ὅτω κὰ τὰς κῶμωδίας χήμαλα πςῶτ Φ ὑπέδειξεν. Arist. Poet. cap. 4. No wonder if, in this Descent,

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Comedy came late.

[†] The PARODYS were very antient; but they were in reality no other than mere Burlesque, or Farce. COMEDY, which borrow'd something from those Humours, as well as from the Phallica below-mention'd, was not, however, rais'd to any Form or Shape of Art (as said above) till about the time of ARISTOPHANES, who was of the first model, and a Beginner of the kind; at the same time that TRAGEDY had undergone all its Changes, and was already come to its last perfection; as the Grand Critick has shewn us, and as our other Authoritys plainly evince.

thing cou'd be better fitted than this Ge-Sect. 2. nius of Wit, to unmask the face of things, and remove those Larva naturally form'd from the Tragick Manner, and pompous Stile, which had preceded:

* Et docuit magnumque loqui, nitique Cothurno.

Successit vetus his Comædia.

Hor. de Arte Poet.

'Twas not by chance that this Succession happen'd in Greece, after the manner describ'd; but rather thro Necessity, and from the Reason and † Nature of Things. For in healthy Bodys, Nature dictates Remedys of her own, and pro-

* The immediate preceding Verses of HORACE, after his having spoken of the first Tragedy under THESPIS, are;

Post hunc persona pallaque repertor honesta Æschylus, dy modicis instravit pulpita tignis, Et docuit, dyc.

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Before the time of THESPIS, Tragedy indeed was faid to be, as HORACE calls it here (in a concise way) ignotum genus. It lay in a kind of Chaos intermix'd with other Kinds, and hardly distinguishable by its Gravity and Pomp from the Humours which gave Rise afterwards to Comedy. But in a strict historical Sense, as we find PLATO speaking in his MINOS, Tragedy was of antienter date, and even of the very antientest, with the Athenians. His words are, 'H δε τραγωδία επ παλαιδν ενθάδε, έχ ως οισνίαι, επό Θεσποδο αρξαμένη, εδ' λλο Φρυνίχε. 'Αλλ' εί θέλεις εννούσαι, πάνυ παλαιδν ἀυτό ένερησεις δν της δε της πόλεως ένερημα.

† Of this Subject see more in MISC. III. ch. 1.

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Part 2. vides for the Cure of what has happen'd amis in the Growth and Progress of a .Constitution. The Affairs of this free People being in the Increase; and their Ability and Judgment every day improving, as Letters and Arts advanc'd: they cou'd not but find in themselves a Strength of Nature, which by the help of good Ferments, and a wholefom oppofition of Humours, wou'd correct in one way whatever was excessive, or peccant (as Physicians fay) in another. Thus the florid and over-fanguine Humour of the high Stile was allay'd by fomething of a contrary nature. The Comick Genius was apply'd, as a kind of Caustick, to those Exuberances and Fungus's of the fwoln Dialect, and magnificent manner of Speech. But after a while, even this Remedy it-felf was found to turn into a Difease: as Medicines, we know, grow corrosive, when the fouler Matters on which they wrought are fufficiently purg'd, and the Obstructions remov'd.

In vitium Libertas excidit, & Vim Dignam Lege regi. + Hor. de Arte Poet.

'T is a great Error to suppose, as some have done, that the restraining this licen-

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[†] It follows—Lex est accepta, Chorusque Turpiter obticuit, sublato jure nocendi.

tious manner of Wit, by Law, was a Vio-Sect. 2. lation of the Liberty of the ATHENIAN State, or an Effect merely of the Power of Foreigners; whom it little concern'd after what manner those Citizens treated one another, in their Comedys; or what fort of Wit or Humour they made choice of, for their ordinary Diversions. If upon a change of Government, as during the Usurpation of the Thirty, or when that Nation was humbled at any time, either by a PHILIP, an ALEXANDER, or an ANTIPATER, they had been forc'd against their Wills, to enact such Laws as these; 'tis certain they wou'd have soon repeal'd 'em, when those Terrors were remov'd (as they foon were) and the People reftor'd to their former Libertys. For notwithstanding what this Nation suffer'd outwardly, by feveral fhocks receiv'd from Foreign States; notwithstanding the Dominion and Power they loft abroad, they preserv'd the same Government at home. And how passionately interested they were in what concern'd their Diversions and publick Spectacles; how jealous and full of Emulation in what related to their Poetry, Wit, Musick, and other Arts, in which they excell'd all other Nations; is well known to Perfons who have any Comprehension of antient Manners, or been the least conversant in History.

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Nothing therefore cou'd have been the Cause of these Publick Decrees, and of this gradual Reform in the Commonwealth of Wit, but the real Reform of Tafte and Humour in the Commonwealth or Government it-felf. Instead of any Abridgment, 'twas in reality an Increase of Liberty, an Enlargement of the Security of Property, and an Advancement of private Ease and personal Safety, to provide against what was injurious to the good Name and Reputation of every Citizen. As this Intelligence in Life and Manners grew greater in that experienc'd People, to the Relish of Wit and Humour cou'd not but in proportion be more refin'd. Thus GREECE in general grew more and more polite; and as it advanc'd in this respect, was more averse to the obscene buffooning manner. The ATHENIANS still went before the rest, and led the way in Elegance of every kind. For even their first Comedy was a Refinement upon some irregular Attempts which had been made in that dramatick way. And the grand * Critick shews us, that in his own time the PHALLICA, or scurrilous and obscene Farce, prevail'd still, and had the Counte-

^{*} Lib. de Poet. cap. 4. de Tragordia & Comordia, scilicet, Kai n il san T leas xorlan rin siducatuson, n 3 san the rai dannina, a en ni von en monnais en moneur diambée vou Compa, at juneoù nu son, &c.

nance of the Magistrate, in some Citys of Sect.2.

GREECE, who were behind the rest in this Reform of Taste and Manners.

Bur what is yet a more undeniable Evidence of this natural and gradual Refinement of Stiles and Manners among the Antients, particularly in what concern'd their Stage, is, that this very Case of Prohibition and Restraint, happen'd among the ROMANS themselves; where no Effects of Foreign Power, or of a Home Tyranny can be pretended. Their FESCENNIN, and ATELLAN way of Wit, was in early days prohibited, and Laws made against it, for the Publick's Sake, and in regard to the Welfare of the Community: Such Licentiousness having been found in reality contrary to the just Liberty of the People.

Dente lacessiti: fuit intactis quoque Cura
CONDITIONE super COMMUNI.
Quin etiam Lex
Pænaque lata malo qua nollet Carmine
quemquam
Describi.——
Hor. Epist. 1. Lib. 2,

In defence of what I have here advanc'd, I cou'd, besides the Authority of grave

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Part 2. grave * Historians and Chronologists, produce the Testimony of one of the wisest, and most serious of antient Authors; whose single Authority wou'd be acknowledg'd to have equal Force with that of many concurring Writers. He shews us, that this † first form'd Comedy and Scheme of ludicrous Wit, was introduc'd upon the neck of the Sublime. The familiar airy Muse was privileg'd as a sort of Counter-Pedagogue, against the Pomp, and Formality of the more solemn Writers. And what is highly remarkable, our Author

† Πεωτον αι Τεαγωθίαι πας ήχθησαν επομυνης καὶ τη συμΒαινόνων, κὶ ότι ταυτα ετω πέφυκε γίνε οπι, κὶ ότι οἱς ότι τῆς
σκηνῆς ψυχαγωγείους, τεπις μὶ αχθε οδεί τῆς μείζονος σκηνῆς. * * * Μετὰ δὲ τὴν Τεαγωβίαν ἡ ἀς καὶα Κωμωβία
πας ήχθη, παιθαγωγικὴν παρξησίαν ἐχεσα, κὶ τὰ ἀτυφίας ἐκ
ακρής ως δὶ ἀυτῆς τῆς ἐυθυρρημοσύνης επομιμυήσκεσα περς
δίον τι κὶ Διογένης ταυτὶ πας ελάμθενε μετὰ ταῦτὰ τίς ἡ
μέση Κωμωβία, κὶ λοιπον ἡ νέα, &C. Μας. Αν]. βιβ. ια.

"Ουτως δεί πας όλον τ βίον ποιείν, κ) όπε λίαν άξιοπιςόταία πεχίγμαία φαντάζειαι, άπογυμνεν αυτά, κ) των ευτέκαν αυτών καθοςάν, κ) την ίςτειαν, ύφ η σεμνύνειαι, αθειαιςείν. Γεινός γο ο τύφος Φραλογικής. Και ότε δοκείς μάλιςα ωτὶ τὰ σπεθαία καίαγίνεδα, τότε μάλιςα καταγοητεύει. όςα γεν ο Κεάτης, τὶ ωτὶ ἀυτε τε Σενοκεάτες λέγει. Id. Βιδ.ς'.

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^{*} To confirm what is said of this natural Succession of Wit and Stile, according to the several Authoritys above-cited in the immediate preceding Notes; see STR A-BO, Lib. 1. 'Ως δ' ειπεῖν, ὁ πεζὸς λόρος ὅγε κατεσκευασμένος, μίμημα τὰ ποιηπιὰ ἐςπ. πρώπκα γδ ἡ ποιητικὴ καβασκού παςῆλθεν εἰς τὸ μέσον κὰ ἐυδοκίμησεν. Ειτα ἐκκίνην μμέμενοι, λύσαν εἰς τὸ μέτρον, τὰ ἀλλα ἢ φυλάξαν εἰς τὰ ποιηπιὰ, συνέγρα μαν οἱ πεὶ Καθωον, κὰ Φερεκυθήν, κὰ Εκαταΐον εἶτα οἱ "υςερον, ἀφαιρενθες αεὶ π τῶν τοιέτων, εἰς τὸ νῦν εἰδος καπίγαρον, ὡς αἶν ἐπὸ ὑψες τινός. Καθάπερ αν πις κὰ τὴν Κωμωθίαν φαίη λάβεῖν τὴν σύκασν ἐπὸ τὸ Τραγωδίας, κὰ τὰ κατ ἀυτὴν ὑψες, καβαβιβαθεῖσαν εἰς τὸ λογρειθες νυνὶ καλέμενον.

shews us, that in Philosophy it-self there Sect. 2. happen'd, almost at the very same time, a like Succession of Wit and Humour; when in opposition to the sublime Philosopher, and afterwards to his * grave Disciple and Successor in the Academy, there arose a Comick Philosophy, in the Person of another Master and other Disciples; who personally, as well as in their Writings, were fet in direct opposition to the former: not as differing in † Opinions or Maxims, but in their Stile and Manner; in the Turn of Humour, and Method of Instruction.

'T I S pleafant enough to consider how exact the refemblance was between the Lineage of Philosophy and that of Poetry; as deriv'd from their two chief Founders, or Patriarchs; in whose Loins the several Races lay as it were inclos'd. For as | the grand poetick SIRE was, by the consent of all Antiquity, allow'd to have furnish'd Subject both to the Tragick, the Comick, and every other kind of genuine Poetry; fo

reproving part, which in his better hu-

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^{*} See the Citations immediately preceding.

[†] Tunica distantia. Juv. Sat. 13. ver. 222.

| See above, page 246. in the Notes. According to this HOMERICAL Lineage of Poetry, Comedy cou'd not but naturally prove the Drama of latest Birth. For the ARISTOTLE, in the same place, cites HOMER's Margites as analogous to Comedy, yet the Iliad and Odyssee, in which the Heroick Stile prevails, having been ever highest in Esteem, were likeliest to be first wrought and cultivated.

Part 2. the Philosophical PATRIARCH, in the fame manner, containing within himself the several Genius's of Philosophy, gave rise to all those several Manners in which that Science was deliver'd.

His Disciple of noble Birth and lofty Genius, who aspir'd to * Poetry and Rhetorick, took the Sublime part, and shone above his other Condisciples. He of mean Birth, and poorest Circumstances, whose Constitution as well as Condition inclin'd him most to the Satyrick way, took the reproving part, which in his better humour'd and more agreeable Successor, turn'd into the Comick kind, and went upon the Model of that antient Comedy which was then prevailing. But another noble Disciple, whose Genius was towards Action, and who prov'd afterwards the

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^{*} His Dialognes were real POEMS (as has been shewn above, pag. 193, &c.) This may easily be collected from the Poeticks of the Grand Master. We may add what is cited by ATHEN & US from another Treatise of that Author. Ο τὸς ἄλλες ἄπαξ ἀπλῶς κακολογώσας, ἐν μ τὴ πολιτέα Ομηρον ἐπδάλλων, κὰ τωὶ μιμη κώς χράλας, ὧν τῆς ἰδέας ἐδ ἀυτὸς ἑυρεδής ἐςτν. Πρὸ γλ ἀυτὰ τὸθ εῦρε τὸ ἀδος τη Χόγων ὁ Τρίος Αλεξάμενος, ὡς Νικίας ὁ Νικαδίς ἱςτορεί κὰ Σωτηρίων. ᾿Αριςττέλης δὲ ἐν τῷ τὰθ ποιητών ἔπως γράφει, " Ουκέν ἐδὰ ἐμμέτρες τὸς καλεμένες " Σώφρονος Μίμες, μὴ φῶμεν ἔναι λόγες ἡ μιμήσεις, ἢ τὸς " Αλεξαμένε τὸ Τηίε τὸς πρώτες γραφένλις την Σωκραδικών βιαλόγων;" "Ανδικρυς φάσκων ὁ πολυμαθές ατος 'Αριςτέλης τὸς Γικάτωνος Διαλόγες γκηραφέναι τ΄ Αλεξάμενον. Athen. Lib. 11.

greatest Hero of his time, took the gen-Sect. 2. teeler Part, and softer Manner. He join'd what was deepest and most solid in Philosophy with what was easiest and most resin'd in Breeding, and in the Character and Manner of a Gentleman. Nothing cou'd be remoter than his Genius was, from the scholastick, the rhetorical, or mere poetick Kind. He was as distant on one hand, from the sonorous, high, and pompous Strain, as on the other hand, from the ludicrous, mimickal, or satyrick.

This * was that natural and simple Genius of Antiquity, comprehended by so few, and so little relished by the Vulgar. This was that philosophical Menander of earlier Time, whose Works one may wonder to see preserved from the same Fate: since in the darker Ages thro which they passed, they could not but be alike neglected, on the account of their like Simplicity of Stile, and Composition.

THERE is, besides the several Manners of Writing above describ'd, another of considerable Authority and Weight, which had its Rise chiesly from the critical Art it-self, and from the more accurate Inspection into the Works of preceding Masters. The grand Critick, of whom we have

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^{*} MISC. V. Ch. 1.

Part 2 already spoken, was a Chief and Leader in this Order of Penmen. For the the Sophists of elder time had treated many Subjects methodically, and in Form; yet this Writer was the first who gain'd Repute in the methodick Kind. As the Talent of this great Man was more towards polite Learning, and the Arts, than towards the deep and solid parts of Philosophy, it happen'd that in his School there was more care taken of other Sciences, than of Ethicks, Dialect, or Logick; which Provinces were chiefly cultivated by the Successor of the Academy and Porch.

IT has been observ'd of this methodick or scholastick Manner, that it naturally befitted an Author, who, tho endow'd with a comprehensive and strong Genius, was not in himself of a refin'd Temper, bles'd by the Graces, or favour'd by any Muse; one who was not of a fruitful Imagination, but rather dry and rigid; yet withal acute and piercing, accurate and distinct. For the chief Nerve and Sinew of this Stile confifts in the clear Division and Partition of the Subjects. Tho there is nothing exalting in the Manner, 'tis naturally powerful and commanding; and more than any other, fubdues the Mind, and ftrengthens its Determinations. 'Tis from this Genius that firm Conclusions, and steddy Maxims are best form'd: which if folidly built, and already on

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on fure ground, are the shortest and best Sect. 2. Guides towards Wisdom and Ability, in every kind; but if desective, or unsound, in the least part, must of necessity lead us to the grossest Absurditys, and stiffest Pedantry and Conceit.

Now tho every other Stile and genuine Manner of Composition has its Order, and Method, as well as this which, in a peculiar sense, we call the Methodick; yet it is this Manner alone which professes Method, diffects it-felf in Parts, and makes its own Anatomy. The Sublime can no way condescend thus, or bear to be sufpended in its impetuous Courfe. The Comick, or Derifory Manner, is further still from making shew of Method. 'Tis then, if ever, that it prefumes to give it-felf this wife Air, when its Design is to expose the Thing it-felf, and ridicule the Formality and Sophistry so often shelter'd beneath The Simple Manner, which being the strictest Imitation of Nature, shou'd of right be the compleatest, in the Distribution of its Parts, and Symmetry of its Whole, is yet fo far from making any oftentation of Method, that it conceals the Artifice as much as possible: endeavouring only to express the effect of Art, under the appearance of the greatest Ease and Negligence. And even when it affumes the cenfuring or reproving part, it Vol. I.

Part 2. does it in the most conceal'd and gentle way.

. THE Authors indeed of our Age are as little capable of receiving, as of giving Advice, in fuch a way as this: So little is the general Palat form'd, as yet, to a Tafte of real SIMPLICITY. As for the Sublime, the it be often the Subject of Criticism; it can never be the Manner, or afford the Means. The Way of Form and METHOD, the didactick or preceptive Manner, as it has been usually practis'd amongst us, and as our Ears have been long accustom'd, has so little Force towards the winning our Attention, that it is apter to tire us, than the Metre of an old Ballad. We no fooner hear the Theme propounded, the Subject divided and fubdivided (with first of the first, and so forth, as Order requires) but instantly we begin a Strife with Nature, which otherwife wou'd furprize us in the foft Fetters of Sleep; to the great Difgrace of the Orator, and Scandal of the Audience. The only Manner left, in which Criticism can have its just Force amongst us, is the antient COMICK; of which kind were the first Roman Miscellanys, or Satyrick Pieces: a fort of original Writing of their own, refin'd afterwards by the best Genius, and politest Poet of that Nation; who, notwithstanding, owns the Manner

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to have been taken from the Greek Comedy Sect. 2. above-mention'd. And if our home-Wits wou'd refine upon this Pattern, they might perhaps meet with confiderable Success.

In effect, we may observe, that in our own Nation, the most successful Criticism. or Method of Refutation, is that which borders most on the Manner of the earliest Greek Comedy. The highly rated * burlesque Poem, written on the Subject of our Religious Controverfys in the last Age, is a fufficient Token of this kind. And that justly admir'd Piece of + Comick Wit, given us some time after, by an Author of the highest Quality, has furnish'd our best Wits in all their Controverfys, even in Religion and Politicks, as well as in the Affairs of Wit and Learning, with the most effectual and entertaining Method of exposing Folly, Pedantry, false Reason, and ill Writing. And without fome fuch tolerated manner of Criticism as this, how grofly we might have been impos'd on, and shou'd continue to be, for the future, by many Pieces of dogmatical Rhetorick, and pedantick Wit, may eafily be apprehended by those who know any thing of the State of Letters in our Na-

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^{*} HUDIBRAS.

[†] The REHEARSAL. See MISC. V. Ch. 2.

Vol. I. S 2 tion,

Part 2.tion, or are in the least fitted to judg of the Manner of the common Poets, or formal Authors of the Times.

In what Form, or Manner soever, Criticism may appear amongst us, or Criticism may appear amongst us, or Criticism may appear amongst us, or Criticism can become none besides the grossy superstitious, or ignorant, to be alarm'd at this Spirit. For if it be ill manag'd, and with little Wit; it will be destroy'd by something wittier in the kind: If it be witty it-self, it must of necessity advance Wit.

AND thus from the consideration of antient as well as modern Time, it appears that the Cause and Interest of CRITICKS is the same with that of Wit, Learning, and good Sense.

SECT. III.

THUS we have furvey'd the State of Authors, as they are influenc'd from without; either by the Frowns or Favour of the Great, or by the Applause or Cenfure of the Criticks. It remains only to consider, how the People, or World, in general, stand affected towards our modern Pen-men; and what occasion these Adventurers may have of Complaint, or Boast,

Boast, from their Encounter with the Sect. 3. Publick. Tood man sold may the

THERE is nothing more certain, than that a real Genius, and thorow Artist, in whatever kind, can never but with the greatest Unwillingness and Shame be induc'd to act below his Character, and for mere Interest's sake, be prevail'd with, to prostitute his Art or Science, by performing contrary to its known Rules. Whoever has heard any thing of the Lives of famous Statuarys, Architects, or Painters, will call to mind many Instances of this nature. Or whoever has made any acquaintance with the better fort of Mechanicks, fuch as are real Lovers of their Art, and Masters in it, must have observ'd their natural Fidelity in this respect. Be they ever so idle, dissolute, or debauch'd; how regardless soever of other Rules; they abhor any Transgression in their Art, and wou'd chuse to lose Customers and starve, rather than by a base Compliance with the WORLD, toact contrary to what they call the Justneß and Truth of Work.

"SIR, (fays a poor Fellow of this kind, to his rich Customer) "You are mistaken " in coming to me, for fuch a piece of " Workmanship. Let who will make it " for you, as you fancy; I know it to be " Wrong. Whatever I have made hither-

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Part 2. " to, has been true Work. And neither " for your fake or any body's else, shall I " put my Hand to any other."

This is Virtue! real Virtue, and Love of Truth; independent of Opinion, and above the World This Disposition transfer'd to the whole of Life, perfects a Character, and makes that Probity and Worth which the Learned are often at such a loss to explain. For is there not a Workmanship and a Truth in Actions? Or is the Workmanship of this kind less becoming, or less worth our notice; that we shou'd not in this Case be as surly at least as the honest Artizan, who has no other Philosophy, than what Nature and his Trade has taught him?

When one considers this Zeal and Honesty of inseriour Artists, one wou'd wonder to see those who pretend to Skill and Science in a higher kind, have so little regard to Trath, and the Perfection of their Art. One wou'd expect it of our Writers, that if they had real Ability, they shou'd draw the World to them; and not meanly sute themselves to the World, in its weak State. We may justly indeed make Allowances for the simplicity of those early Genius's of our Nation, who after so many barbarous Ages, when Letters lay yet in their Ruins, made bold Excursions into a vacant

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vacant Field, to seize the Posts of Ho-Sect. 3. nour, and attain the Stations which were yet unposses'd by the Wits of their own Country. But fince the Age is now fo far advanc'd; Learning establish'd; the Rules of Writing stated; and the Truth of Art fo well apprehended, and every where confess'd and own'd: 'tis strange to fee our Writers as unshapen still and monstrous in their Works, as heretofore. There can be nothing more ridiculous than to hear our POETS, in their Prefaces, talk of Art and Structure; whilst in their Pieces they perform as ill as ever, and with as little regard to those profess'd Rules of Art, as the honest BARDS, their Predecessors, who had never heard of any fuch Rules, or at least had never own'd their Justice or Validity.

HAD the early Poets of GREECE thus complimented their Nation, by complying with its first Relish and Appetite; they had not done their Countrymen such Service, nor themselves such Honour as we find they did, by conforming to Truth and Nature. The generous Spirits who sirst essay'd the Way, had not always the World on their side: but soon drew after 'em the best Judgments; and soon afterwards the World it-self. They forc'd their Way into it, and by weight of Merit turn'd its Judgment on their S 4

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Part 2, side. They form'd their Audience; polish'd the Age; refin'd the publick Ear, and fram'd it right; that in return they might be rightly and lastingly applauded. Nor were they disappointed in their Hope. The Applause soon came, and was lasting; for it was found. They have Justice done them at this day. They have surviv'd their Nation; and live, tho in a dead Language. The more the Age is enlighten'd, the more they shine. Their Fame must necessarily last as long as Letters; and Posterity will ever own their Merit.

Our modern Authors, on the contrary, are turn'd and model'd (as themselves confess) by the publick Relish, and current Humour of the Times. They regulate themselves by the irregular Fancy of the World; and frankly own they are preposterous and absurd, in order to accommodate themselves to the Genius of the Age. In our Days the Audience makes the Poet; and the Bookseller the Author: with what Prosit to the Publick, or what Prospect of lasting Fame and Honour to the Writer, let any one who has Judgment imagine.

But the our Writers charge their Faults thus freely on the Publick; it will, I doubt, appear from many Instances, that this Practice is but mere Imposture:

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Since those Absurditys, which they are Sect. 3. the aptest to commit, are far from being delightful or entertaining. We are glad to take up with what our Language can afford us; and by a fort of Emulation with other Nations, are forc'd to cry up fuch Writers of our own as may best serve us for Comparison. But when we are out of this Spirit; it must be own'd, we are not apt to discover any great Fondness or Admiration of our Authors. Nor have we any, whom by mutual Confent we make to be our Standard. We go to Plays, as to other Shows; and frequent the Theater, as the Booth. We read Epicks and Dramaticks, as we do Satyrs and Lampoons. For we must of necessity know what Wit as well as what Scandal is stirring. Read we must; let Writers be ever so indifferent. And this perhaps may be some occasion of the Laziness and Negligence of our Authors; who observing this Need, which our Curiofity brings on us, and making an exact Calculation in the way of Trade, to know justly the Quality and Quantity of the publick Demand, feed us thus from hand to mouth; refolving not to over-stock the Market, or be at the pains of more Correctness or Wit than is absolutely necessary to carry on the Traffick.

Our

Part 2.
Our SATYR therefore is scurrilous, buffooning, and without Morals or Instruction; which is the Majesty and Life of this kind of writing. Our Enco-MIUM OF PANEGYRICK is as fulfom and displeasing; by its prostitute and abandon'd manner of Praise. The worthy Persons who are the Subjects of it, may well be esteem'd Sufferers by the Manner. And the Publick, whether it will or no. is forc'd to make untoward Reflections, when led to it by fuch Satyrizing Panegyrifts. For in reality the Nerve and Sinew of modern Panegyrick lies in a dull kind of Satyr; which the Author, it's true, intends shou'd turn to the Advantage of his Subject; but which, if I mistake not, will appear to have a very contrary Effect.

> THE usual Method, which our Authors take, when they wou'd commend either a Brother-Author, a Wit, a Hero, a Philosopher, or a Statesman, is to look abroad, to find within the narrow compass of their Learning, some eminent Names of Perfons, who answer'd to these Characters in a former time. These they are sure to lash, as they imagine, with some sharp stroke of Satyr. And when they have stripp'd these reverend Personages of all their share of Merit, they think to clothe their Hero with the Spoils. Such is the Sterility

Sterility of these Encomiasts! They know Sect.3. not how to praise, but by Detraction. If a Fair-One is to be celebrated, Helen must in comparison be deformed; Venus herself degraded. That a Modern may be honoured, some Antient must be facrificed. If a Poet is to be extolled; down with a Homer or a Pindar. If an Orator, or Philosopher; down with Demosthement of our Army; down with any Hero whatever of Time past. "The Romans knew no "Discipline! The Grecians never learnt "the Art of War!"

WERE there an Art of Writing to be form'd upon the modern Practice; this Method we have describ'd might perhaps be still'd the Rule of Dispatch, or the HER-CULEAN Law; by which Encomiasts. with no other Weapon than their fingle Club, may filence all other Fame, and place their Hero in the vacant Throne of Honour. I wou'd willingly however advise these Celebrators to be a little more moderate in the use of this Club-method. Not that I pretend to ask Quarter for the Antients. But for the fake merely of those Moderns, whom our Panegyrists undertake to praise, I wou'd wish 'em to be a little cautious of comparing Characters. There is no need to call up a Publi-COLA, or a SCIPIO, an ARISTIDES,

Part 2. or a CATO, to serve as Foils. These were Patriots and good Generals in their time, and did their Country honest Service. No offence to any who at present do the same. The FABRICIUS's, the EMILIUS's, the CINCINNATUS's (poor Men!) may be fuffer'd to rest quietly: or if their Ghosts shou'd, by this unlucky kind of Enchantment, be rais'd in Mockery and Contempt; they may perhaps prove troublesom in earnest, and cast such Resections on our Panegyrifts, and their modern Patrons, as may be no way for the advantage of either. The well-deferving Antients will have always a strong Party among the Wise and Learned of every Age. And the Memory of foreign Worthys, as well as those of our own Nation, will with Gratitude be cherish'd by the nobler Spirits of Mankind. The Interest of the Dead is not so difregarded, but that in case of violence offer'd 'em, thro partiality to the Living, there are Hands ready prepar'd to make fufficient Reprifals.

'Twas in times when Flattery grew much in fashion, that the Title of Panegy-rick was appropriated to such Pieces as contain'd only a profuse and unlimited Praise of some single Person. The antient Panegyricks were no other than merely such Writings, as Authors of every kind recited

recited at the folemn Assemblys of the Sect. 3. People. They were the Exercises of the Wits, and Men of Letters, who as well as the Men of bodily Dexterity bore their part at the Olympick, and other National and Panegyrick Games.

THE BRITISH Nation, tho they have nothing of this kind ordain'd or establish'd by their Laws, are yet by Nature wonderfully inclin'd to the same Panegyrick Exercises. At their Fairs, and during the time of publick Festivals, they perform their rude Olympicks, and shew an Activity, and Address, beyond any other modern People whatever. Their Trials of Skill, it's true, are wholly of the Body, not of the Brain. Nor is it to be wonder'd at, if being left to themselves, and no way assisted by the Laws or Magistrate, their bodily Exercises retain something of the Barbarian Character, or, at least, shew their *Manners

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^{*} Whoever has a thorow Taste of the Wit and Manner of HORACE, if he only compares his Epistle to AUGUSTUS (Lib. 2.) with the secret Character of that Prince from SUETONIUS and other Authors, will easily find what Judgment that Poet made of the Roman Taste even in the Person of this sovereign and admir'd Roman Prince; whose natural Love of Amphitheatrical Spectacles, and other Entertainments (little accommodated to the Interest of the Muses) is there sufficiently infinuated. The Prince indeed was (as 'tis said above, p. 220.) oblig'd in the highest degree to his poetical and witty Friends, for guiding his Taste, and forming

Part 2. ners to hold more of † Rome than GREECE. The Gladiatorian, and other fanguinary Sports, which we allow our People, discover sufficiently our National Taste. And the Baitings and Slaughter of so many forts of Creatures, tame as well as wild, for Diversion merely, may witness the extraordinary Inclination we have for Amphitheatrical Spectacles.

I Know not whether it be from this killing Disposition remark'd in us, that our Satyrists prove such very Slaughtermen; and even our Panegyrick Authors, or Encomiasts, delight so much in the dispatching Method above describ'd: But

forming his Manners; as they really did, with good effect, and great advantage to his Interest. Witness what even that flattering Court-Historian, DION, relates of the frank Treatment which that Prince receiv'd from his Friend MÆCENAS; who was forc'd to draw him from his bloody Tribunal, and murderous Delight, with the Reproach of Surge vero tandem, Carnifex! But HORACE, according to his Character and Circumstances, was oblig'd to take a finer and more conceal'd Manner, both with the Prince and Favourite.

Omne vafer vitium ridenti FLACCUS amico Tangit, & admissus circum pracordia ludit.

See MISC. V. Chap. 1. in the Notes.

† We may add to this Note what TACITUS or QUINTILIAN remarks on the Subject of the Roman Taste: Jam verò propria de peculiaria bujus Urbus vitia punt in utero Matris concipi mibi videntur, histrionalis favor, de gladiatorum equorumque siudia: quibus occupatus de obsessus animus quantulum loci bonis artibus relinquit? Dial. de Oratoribus, cap. 29.

fure

fure I am, that our * Dramatick Poets Sect. 3. stand violently affected this way; and delight to make Havock and Destruction of every kind.

'Tis alledg'd indeed by our Stage-Poets, in excuse for vile Ribaldry and other groß Irregularitys, both in the Fable and Language of their Pieces; that their Success, which depends chiefly on the Ladys, is never fo fortunate, as when this Havock is made on Virtue and good Sense, and their Pieces are exhibited publickly in this monftrous Form. I know not how they can answer it to the Fair Sex, to speak (as they pretend) experimentally, and with fuch nice Distinction, of their Audience. How far this Excuse may ferve 'em in relation to common Amours and Love-Adventures, I will not take upon me to pronounce. But I must own, I have often wonder'd to fee our fighting Plays become fo much the Entertainment of that tender Sex.

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THEY who have no Help from Learning to observe the wider Periods or Revolutions of Human Kind, the Alterations which happen in Manners, and the Flux and Reflux of Politeness, Wit, and Art; are apt at every turn to make the present

^{*} See MISC. V. Ch. 1. towards the end.

Part 2. Age their Standard, and imagine nothing barbarous or favage, but what is contrary to the Manners of their own Time. The fame Gentlemen, had they flourish'd in our BRITAIN at the time when CESAR made his first Descent, wou'd have condemn'd, as a whimsical Critick, the Man who shou'd have made bold to censure our Deficiency of Clothing, and laugh at the blue Cheeks and party-colour'd Skins which were then in fashion with our Ancestors. Such must be the Judgment of those who are only Criticks by Fashion. But to a just Naturalist or Humanist, who knows the Creature Man, and judges of his Growth and Improvement in Society, it appears evidently that we British Men were as barbarous and unciviliz'd in refpect of the Romans under a CASAR, as the Romans themselves were in respect of the Grecians, when they invaded that Nation under a Mummius.

THE noble Wits of a Court-Education, who can go no further back into Antiquity than their Pedegree can carry 'em, are able however to call to mind the different State of Manners in some few Reigns past, when Chivalry was in such repute. The Ladys were then Spectators not only of feign'd Combats and martial Exercises, but of real Duels and bloody Feats of Arms. They sat as Umpires and Judges

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of the doughty Frays. These were the Sect. 3. Saint-Protectrices, to whom the Champions chiefly paid their Vows, and to whom they recommended themselves by these galante Quarrels, and elegant Decifions of Right and Justice. Nor is this Spirit so intirely lost amongst us, but that even at this hour the Fair Sex inspire us still with the Fancy of like Gallantrys. They are the chief Subject of many such civil Turmoils, and remain still the secret influencing Constellation by which we are engag'd to give and ask that Satisfaction, which is peculiar to the fine Gentleman of the Age. For thus a certain Galante of our Court express'd the Case very naturally, when being ask'd by his Friends, why one of his establish'd Character for Courage and good Sense, wou'd answer the Challenge of a Coxcomb; he confess'd, "That for his own Sex, he cou'd " fafely trust their Judgment: But how " shou'd he appear at night before the " Maids of Honour?"

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s, of Such is the different Genius of Nations; and of the same Nation in different Times and Seasons. For so among the Antients, some have been known tender of the * Sex to such a degree, as not

^{*} Contra ea, pleraque nostris moribus sunt decora, que apud illos turpia putantur. Quem enim ROMANOROM pudet VOL. I.

Part 2. to suffer 'em to expose their Modesty, by the View of Masculine Games, or Theatrical Representations of any kind whatever. Others, on the contrary, have introduc'd 'em into their Amphitheaters, and made 'em Sharers in the cruellest Spectacles.

> But let our Authors or Poets complain ever so much of the Genius of our People, 'tis evident, we are not altogether so barbarous or Gothick as they pretend. We are naturally no ill Soil; and have musical Parts which might be cultivated with great Advantage, if these Gentlemen wou'd use the Art of Masters

> uxorem ducere in convivium? Aut cujus materfamilias non primum locum tenet adium, atque in celebritate versatur ? quod multo fit aliter in GR ÆCIA. Nam neque in convivium adbibetur, nisi propinguorum, neque sedet, nisi in interiore parte adium, qua gynaconitis appellatur : quo nemo accedit, nisi propinqua cognatione conjunctus. CORN. NEP. in Præfat. See also ELIAN, Cap. 1. Lib. 10, and the Law in PAUSANIAS, Lib. 5. Cap. 6. and the Story of ÆLIAN better related, as to the Circumstances. Hinc de saxo Fæminas dejicere Lex jubet, qua ad Olympicos Ludos penetrasse deprehensa fuerint, vel qua omnino Alphaum transmiserint, quibus est eis interdictum diebus : Non tamen deprehensam effe ullam perhibent prater unam Callipatiram, quam alii Pherenicem nominant. Hac viro mortuo cum virili ornatu. exercitationum se Magistrum simulans, Pisidorum Filium in certamen deduxit; jamque eo vincente sepimentum id quo Ma-gistros seclusos babent, transiluit veste amissa. Inde Fæminam agnitam, omni crimine liberarunt. Datum hoc ex Judicum aquitate, Patris, Fratrum & Filii gloria qui omnes ex Olympicis Ludis victores abierant. Ex eo lege fancitum, ut nudate adeffent tudis iffi etiam Magistri. Catta thing

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in their Composition. They have Power Sect. 3. to work upon our better Inclinations, and may know by certain Tokens, that their Audience is disposed to receive nobler Subjects, and taste a better Manner, than that which, thro Indulgence to themselves more than to the World, they are generally pleased to make their Choice.

BESIDES fome laudable Attempts which have been made with tolerable Success, of late Years, towards a just manner of Writing, both in the heroick and familiar Stile; we have older Proofs of a right Disposition in our People towards the moral and instructive Way. Our * old Dramatick Poet may witness for our good Ear and manly Relish. Notwithstanding his natural Rudeness, his unpolish'd Stile, his antiquated Phrase and Wit, his want of Method and Coherence, and his Deficiency in almost all the Graces and Ornaments of this kind of Writing; yet by the Justness of his MORAL, the Aptness of many of his Descriptions, and the plain and natural Turn of feveral of his Characters, he pleases his Audience, and often gains their Ear; without a fingle Bribe from Luxury or Vice. That + Piece of his which appears to have most affected

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^{*} SHAKESPEAR OF JUNE AND THE

[†] The Tragedy of Hamlet.

Part 2. English Hearts, and has perhaps been oftnest acted of any that have come upon our Stage, is almost one continu'd Moral: a Series of deep Reflections, drawn from one Mouth, upon the Subject of one single Accident and Calamity, naturally fitted to move Horrour and Compassion. It may be faid, of this Play, if I mistake not, that it has properly but ONE Character or principal Part. It contains no Adoration or Flattery of the Sex: no ranting at the Gods: no bluftring Heroism: nor any thing of that curious mixture of the Fierce and Tender, which makes the hinge of modern Tragedy, and nicely varies it between the Points of Love and Honour.

UPON the whole: fince in the two great poetick Stations, the Epick and Dramatick, we may observe the moral Genius so naturally prevalent: since our * most approv'd Heroick Poem has neither the Sostness of Language, nor the fashionable Turn of Wit; but merely solid Thought, strong Reasoning, noble Passion, and a continu'd Thred of Moral Doctrine, Piety, and Virtue to recommend it; we may justly infer, that it is not so much the publick Ear, as the ill Hand and vitious Manner of our Poets, which needs redress.

English

^{*} MILTON's Paradife loft,

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AND thus, at last, we are return'd to our old Article of ADVICE; that main Preliminary of Self-Study and inward Converse, which we have found so much wanting in the Authors of our Time. They shou'd add the Wisdom of the Heart to the Task and Exercise of the Brain, in order to bring Proportion and Beauty into their Works. That their Composition and Vein of Writing may be natural and free, they shou'd settle Matters, in the first place, with themselves. And having gain'd a Mastery here; they may easily, with the help of their Genius, and a right use of Art, command their Audience, and establish a good Taste.

'Tis on Themselves, that all depends. We have consider'd their other Subjects of Excuse. We have acquitted the Great Men, their presumptive Patrons; and lest 'em to their own Discretion. We have prov'd the Criticks not only an inoffensive, but highly useful Race. And for the Audience, we have found it not so bad as might perhaps at first be apprehended.

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IT remains that we pass Sentence on our Authors; after having precluded 'em their last Refuge. Nor do we condemn T 3 'em

Part 2. 'em on their want of Wit or Fancy; but of Judgment and Correctness; which can only be attain'd by thorow Diligence, Study, and impartial Censure of themselves. 'Tis * MANNERS that is wanting. 'Tis a due Sentiment of MORALS, which alone can make us knowing in Order and Proportion; and give us the just Tone and Measure of human Passion.

So much the Poet must necessarily borrow of the Philosopher, as to be Master of the common Topicks of Morality. He must at least be speciously honest, and in all appearance a Friend to Virtue, throut his Poem. The Good and Wise will abate him nothing in this kind. And the People, tho corrupt, are, in the main, best satisfy'd with this Conduct.

——Speciosa Locis, morataque recte Fabula, nullius veneris, sine pondere & arte, Valdius oblectat populum, meliusque moratur, Quam versus inopes rerum, nugaque canora.

Hor. de Arte Poet.

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^{*} MISC. V. Chap. 2

PARTIII.

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ADMAGE to an Author.

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IS esteem'd the highest Compliment which can be paid a Wri-ter, on the occasion of some new Work he has made publick, to tell him "that he has undoubtedly furpass'd Him-"SELF." And indeed when one observes how well this Compliment is receiv'd; one wou'd imagine it to contain some wonderful Hyperbole of Praise. For according to the Strain of modern Politeness; 'tis not an ordinary Violation of Truth, which can afford a Tribute sufficient to answer any common degree of Merit. Now 'tis well known that the Gentlemen whose Merit lies towards Authorship, are unwilling to make the least Abatement on the foot of this Ceremonial. One wou'd wonder therefore to find 'em fo intirely fatiffy'd with a Form of Praise, which in plain sense amounts to no more than a bare Affirmative, " That they have in some man-" ner differ'd from themselves, and are
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^{*} MISC. V. Chap. 2

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Part 3." become somewhat worse or better, than " their common rate." For if the vileft Writer grows viler than ordinary, or exceeds his natural pitch on either side, he is justly said to exceed, or go beyond himself.

> WE find in the same manner, that there is no Expression more generally us'd in a way of Compliment to Great Men and Princes, than that plain one, which is fo often verify'd, and may be fafely pronounc'd for Truth, on most occasions; "That they have acted like themselves, " and futably to their own Genius and "Character." The Compliment, it must be own'd, founds well. No one fuspects it. For who is there that in his Imagination joins not fomething worthy and deferving with his true and native SELF, as oft as he is refer'd to it, and made to confider, Who he is? Such is the natural Affection of all Mankind towards moral Beauty and Perfection, that they never fail in making this Presumption in behalf of themselves: "That by Nature they " have fomething estimable and worthy " in respect of others of their Kind; and " that their genuine, true, and natural " SELF, is, as it ought to be, of real " value in Society, and justly honourable " for the fake of its Merit, and good Qua-" litys." They conclude therefore they have the height of Praise allotted 'em, when

when they are affur'd by any one, that Sect. 1. they have done nothing below themselves, or that in some particular Action, they have exceeded the ordinary Tenor of their Character.

Thus is every one convinc'd of the reality of a better SELF, and of the Cult or Homage which is due to It. The Miffortune is, we are feldom taught to comprehend this Self, by placing it in a distinct View from its Representative or Counterfeit. In our holy Religion, which for the greatest part is adapted to the very meanest Capacitys, 'tis not to be expected that a Speculation of this kind shou'd be openly advanc'd. 'Tis enough that we have Hints given us of a nobler Self, than that which is commonly suppos'd to be the Basis and Foundation of our Actions. Self-Interest is there taken, as it is vulgarly conceiv'd. Tho on the other fide there are, in the most + facred Characters, Examples given us of the highest Contempt of all fuch interested Views, of a Willingness to suffer without recompence for the fake of others, and of a Defire to part even with Life and Being it-felf, on account of what is generous and worthy. But in the same manner as the celestial

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Phenomena

[†] EXOD. Ch. xxxii. ver. 31, 32, &c. and ROM. Ch. ix. ver. 1, 2, 3, &c.

Part 3. Phenomena are in the Sacred Volumes generally treated according to common Imagination, and the then current System of Attronomy and natural Science; fo the moral Appearances are in many places preferv'd without Alteration, according to vulgar Prejudice, and the general Conception of Interest and Self-Good. Our real and genaine SELF is sometimes suppos'd that ambitious one which is fond of Power and Glory; fomerimes that childish one which is taken with vain Shew, and is to be invited to Obedience by promise of finer Habitations, precious Stones and Metals, shining Garments, Crowns, and other fuch dazling Beautys, by which another Earth, or material City, is reprelavellines given us of a nobler Sat being that twinch is commonly supposed to be

. Ir must be own'd, that even at that time, when a greater and purer Light disclos'd it self in the chosen Nation; their natural & Gloominess appear'd still, by the great difficulty they had to know themselves, or learn their real Interest, after fuch long Turorage and Instruction from above. The Simplicity of that People must certainly have been very great; when the best Doctrine cou'd not go down without a Treat, and the best Disciples had their Heads fo running upon their

⁺ MISC. II. ch. 1. in the Notes. V 1 137 1111 I henomena

Loaves, that they were apt to confirme Sect. i. every Divine Saying in a + Belly-Sense, and thought nothing more felf-constituent than that inferior Receptacle. Their Tafte in Morals cou'd not but be futable to this extraordinary Estimation of themselves. No wonder if the better and nobler SELF was left as a Mystery to a People, who of all human kind were the most grosly selfish, crooked and perverse. So that it must necessarily be confess'd, in Honour of their Divine Legislators, Patriots, and Instructors; that they exceeded all others in Goodness and Generosity; fince they cou'd fo truly love their Nation and Brethren, fuch as they were; and cou'd have fo generous and difinterested Regards for those who were in themselves so fordidly interested and undeserving.

But whatever may be the proper Effect or Operation of Religion, 'tis the known Province of Philosophy to teach us our selves, keep us the self-same Persons, and so regulate our governing Fancys, Passions, and Humours, as to make us comprehensible to our-selves, and knowable by other Features than those of a bare Countenance. For 'tis not certainly

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[†] MAT. Ch. xvi. ver. 6, 7, 8, &c. And of the general Difposition of the Jewish Nation, see MISC. II. Ch. 1. in the Notes.

Part 3. by virtue of our Face merely, that we are our-felves. 'Tis not WE who change, when our Complexion or Shape changes. But there is that which when it is wholly metamorphos'd and converted, WE are in reality transform'd and loft.

Shou'p an intimate Friend of ours, who had endur'd many Sicknesses, and run many ill Adventures while he travel'd thro the remotest parts of the East, and hottest Countrys of the South, return to us so alter'd in his whole outward Figure, that till we had for a time convers'd with him we cou'd not know him again to be the fame Person; the matter wou'd not feem fo very strange, nor wou'd our Concern on this account be very great. But shou'd a like Face and Figure of a Friend return to us with Thoughts and Humours of a strange and foreign Turn, with Pasfions, Affections, and Opinions wholly different from any thing we had formerly known; we shou'd fay in earnest, and with the greatest Amazement and Concern, that this was another Creature, and not the Friend whom we once knew familiarly. Nor shou'd we in reality attempt any renewal of Acquaintance or Correfpondence with fuch a Person, tho perhaps he might preserve in his Memory the faint Marks or Tokens of former Transactions which had pass'd between us,

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Sect. 1.

WHEN a Revolution of this kind, tho not fo total, happens at any time in a Character; when the Passion or Humour of a known Person changes remarkably from what it once was; 'tis to Philosophy we then appeal. 'Tis either the Want or Weakness of this Principle, which is charg'd on the Delinquent. And on this bottom it is, that we often challenge ourfelves, when we find fuch variation in our Manners; and observe that it is not always the same Self, nor the same Interest we have in view; but often a direct contrary one, which we ferve still with the fame Passion and Ardour. When from a noted Liberality we change perhaps to as remarkable a Parsimony; when from Indolence and Love of Rest we plunge into Business; or from a busy and severe Character, abhorrent from the tender Converse of the Fair Sex, we turn on a sudden to a contrary Passion, and become amorous, or uxorious: we acknowledg the Weakness; and charging our Defect on the general want of Philosophy, we fay (fighing) "That, indeed, we none of " us truly know our-felves." And thus we recognize the Authority and proper Object of Philosophy; so far at least, that tho we pretend not to be compleat Philosophers, yet as we have more or less of this Intelligence or Comprehension of our-

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Part 3. our-selves, we accordingly confess we are more or less truly MEN, and more or less to be depended on, in Friendship, Society, and the Commerce of Life.

THE Fruits of this Science are indeed the fairest imaginable; and, upon trial, are found to be as well relish'd, and of as good Savour with Mankind. But when invited to the Speculation, we turn our Eyes on that which we suppose the Tree, 'tis no wonder if we slight the Gardenership, and think the manner of Culture a very contemptible Mystery. "Grapes, 'tis " faid, are not gather'd from Thorns; nor " Figs from Thistles." Now if in the literate World there be any choking Weed, any thing purely Thorn or Thiftle, 'tis in all likelihood that very kind of Plant which stands for * Philosophy in some famous Schools. There can be nothing more ridiculous than to expect that Manners or Understanding shou'd sprout from such a Stock. It pretends indeed fome relation to Manners, as being definitive of the Natures, Essences, and Propertys of Spirits; and fome relation to Reason, as describing the Shapes and Forms of certain Instruments imploy'd in the reasoning Art. But had the craftiest of Men, for many Ages together, been imploy'd in finding out a method to

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^{*} See below, §. 3. near the beginning, and in the Notes. confound

confound Reason, and degrade the Under-Sect. 1. standing of Mankind; they cou'd not perhaps have succeeded better, than by the Establishment of such a Mock-Science.

I KNEW once a notable Enthusiast of the itinerant kind, who being upon a high Spiritual Adventure in a Country where prophetick Missions are treated as no Jest, was, as he told me, committed a close Prisoner, and kept for several months where he faw no manner of Light. this Banishment from Letters and Discourse, the Man very wittily invented an Amusement much to his purpose, and highly prefervative both of Health and Humour. It may be thought perhaps, that of all Seasons or Circumstances here was one the most sutable to our oft mention'd practice of Soliloguy; especially fince the Prisoner was one of those whom in this Age we usually call Philosophers, a Successor of PARACELSUS, and a Master in the occult Sciences. But as to Moral Science, or any thing relating to Self-Converse, he was a mere Novice. To work therefore he went after a different Method. He tun'd his natural Pipes not after the manner of a Musician, to practife what was melodious and agreeable in Sounds, but to fashion and form all fort of articulate Voices the most distinctly that was possible. This he perform'd by itre-

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Part 3. strenuously exalting his Voice, and essaying it in all the feveral Dispositions and Configurations of his Throat and Mouth. And thus bellowing, roaring, fnarling, and otherwise variously exerting his Organs of Sound, he endeavour'd to discover what Letters of the Alphabet cou'd best design each Species, or what new Letters were to be invented, to mark the undifcover'd Modifications. He found, for instance, the Letter A to be a most genuine Character, an original and pure Vowel, and justly plac'd as principal in the front of the Alphabetick Order. For having duly extended his under Jaw, to its utmost distance from the upper; and by a proper Infertion of his Fingers provided against the Contraction of either Corner of his Mouth, he experimentally discover'd it impossible for human Tongue under these Circumstances to emit any other Modification of Sound than that which was defcrib'd by this primitive Character. The Vowel O was form'd by an orbicular Difpolition of the Mouth; as was aptly delineated in the Character it-felf. Vowel V by a parallel Protrusion of the Lips. The other Vowels and Confonants by other various Collisions of the Mouth, and Operations of the active Tongue upon the passive Gum or Palate. The Result of this profound Speculation and long Exercise of our Prisoner, was a Philosophical Treatise,

Treatise, which he compos'd when he was Sect. 1. set at liberty. He esteem'd himself the only Master of Voice and Language on the account of this his radical Science, and fundamental Knowledg of Sounds. But whoever had taken him to improve their Voice, or teach 'em an agreeable or just manner of Accent or Delivery, wou'd, I believe, have found themselves considerably deluded.

'Tis not that I wou'd condemn as useless this speculative Science of Articulation. It has its place, no doubt, among the other Sciences, and may ferve to Grammar, as Grammar serves to Rhetorick and to other Arts of Speech and Writing. The Solidity of Mathematicks, and its Advantage to Mankind, is prov'd by many effects in those beneficial Arts and Sciences which depend on it: tho Astrologers, Horoscopers, and other fuch, are pleas'd to honour themselves with the Title of Mathematicians. As for Metaphysicks, and that which in the Schools is taught for Logick or for Ethicks, I shall willingly allow it to pass for Philosophy, when by any real effects it is prov'd capable to refine our Spirits, improve our Understandings, or mend our Manners. But if the defining material and immaterial Substances, and distinguishing their Propertys and Modes, is recommended to us, as the right manner Vol. I.

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Part 3. of proceeding in the Discovery of our own Natures, I shall be apt to suspect such a Study as the more delusive and infatuating, on account of its magnificent Pretension.

THE Study of Triangles and Circles interferes not with the Study of Minds. Nor does the Student in the mean while fuppose himself advancing in Wisdom, or the Knowledg of Himself or Mankind. All he defires, is to keep his Head found, as it was before. And well, he thinks indeed, he has come off, if by good fortune there be no Crack made in it. As for other Ability or Improvement in the Knowledg of human Nature or the World; he refers himself to other Studys and Practice. Such is the Mathematician's Modesty and good Sense. But for the Philofopher, who pretends to be wholly taken up in confidering his higher Facultys, and examining the Powers and Principles of his Understanding, if in reality his Philofophy be foreign to the Matter profess'd; if it goes beside the mark, and reaches nothing that we can truly call our Interest or Concern; it must be somewhat worse than mere Ignorance or Idiotism. The most ingenious way of becoming foolish, is by a System. And the surest Method to prevent good Sense, is to set up something in the room of it. The liker any thing

thing is to Wisdom, if it be not plainly Sect. 1. the thing it-self, the more directly it becomes its opposite.

ONE wou'd expect it of these Physiologifts and Searchers of Modes and Substances. that being so exalted in their Understandings, and inrich'd with Science above other Men, they shou'd be as much above 'em in their Passions and Sentiments. The Consciousness of being admitted into the fecret Recesses of Nature and the inward Resources of a human Heart, shou'd, one wou'd think, create in these Gentlemen a fort of Magnanimity, which might diffinguish 'em from the ordinary Race of Mortals. But if their pretended Knowledg of the Machine of this World, and of their own Frame, is able to produce nothing beneficial either to the one or to the other; I know not to what purpose such a Philosophy can serve, except only to shut the door against better Knowledg, and introduce Impertinence and Conceit with the best Countenance of Authority.

'Tis hardly possible for a Student, but more especially an Author, who has dealt in Ideas, and treated formally of the Passions, in a way of natural Philosophy, not to imagine himself more wise on this account, and more knowing in his own Character, and the Genius of Mankind.

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Part 3. But that he is mistaken in his Calculation, Experience generally convinces us: none being found more impotent in themselves, of less command over their Passions, less free from Superstition and vain Fears, or less fafe from common Imposture and Delusion, than the noted Head-pieces of this stamp. Nor is this a Wonder. The Speculation in a manner bespeaks the Practice. There needs no formal Deduction to make this evident. A fmall Help from our familiar Method of Soliloguy may ferve turn: and we may perhaps decide this matter in a more diverting way; by confronting this fuper-speculative Philosophy with a more practical fort, which relates chiefly to our Acquaintance, Friendship, and good Correspondence with our-selves.

On this account, it may not be to my Reader's Disadvantage, if forgetting him for a while, I apply chiefly to my-self; and, as occasion offers, assume that self-conversant Practice, which I have pretended to disclose. 'Tis hop'd therefore, he will not esteem it as ill Breeding, if I lose the usual regard to his Pretence. And shou'd I fall insensibly into one of the Paroxysms describ'd; and as in a fort of Phrenzy, enter into high Expostulation with my-self; he will not surely be offended with the free Language, or even with the Reproaches he hears from

a Person who only makes bold with whom Sect. 1. he may.

IF a Passenger shou'd turn by chance into a Watchmaker's Shop, and thinking to inform himself concerning Watches, shou'd inquire, of what Metal, or what Matter, each part was compos'd; what gave the Colours, or what made the Sounds; without examining what the real Use was of such an Instrument; or by what Movements its End was best attain'd, and its Perfection acquir'd: 'tis plain that fuch an Examiner as this, wou'd come short of any Understanding in the real Nature of the Instrument. Shou'd a Philosopher, after the same manner, employing himfelf in the Study of human Nature, discover only, what Effects each Passion wrought upon the Body; what change of Aspect or Feature they produc'd; and in what different manner they affected the Limbs and Muscles; this might possibly qualify him to give Advice to an Anatomist or a Limner, but not to Mankind or to Himself: Since according to this Survey he consider'd not the real Operation or Energy of his Subject, nor contemplated the Man, as real MAN, and as a human Agent; but as a Watch or common Machine.

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" THE Passion of Fear (as a + modern " Philosopher informs me) determines the " Spirits to the Muscles of the Knees, " which are instantly ready to perform " their Motion; by taking up the Legs with incomparable Celerity, in order " to remove the Body out of harms way." - Excellent Mechanism! But whether the knocking together of the Knees be any more the cowardly Symptom of Flight, than the chattering of the Teeth is the stout Symptom of Resistance, I shall not take upon me to determine. I shall find nothing here which is of the least Self-Concernment. And I may depend upon it, that by the most refin'd Speculation of this kind, I shall neither learn to diminish my Fears, or raise my Courage. This, however, I may be affur'd of, that 'tis the Nature of Fear, as well as of other Paffions, to have its increase and decrease, as it is fed by Opinion, and influenc'd by Cuftom and Practice.

THESE Paffions, according as they have the ascendency in me, and differ in proportion with one another, affect my Character, and make me different with respect to my-self and others. I must, therefore, of necessity find Redress and

[†] Monsieur Des Cartes, in his Treatise of the Passions.
Improve-

Improvement in this case, by restecting Sect. 1. justly on the manner of my own Motion, as guided by Affections which depend so much on Apprehension and Conceit. By examining the various Turns, Instexions, Declensions, and inward Revolutions of the Passions, I must undoubtedly come the better to understand a human Breast, and judg the better both of others and my-self. 'Tis impossible to make the least advancement in such a Study, without acquiring some Advantage, from the Regulation and Government of those Passions, on which the Conduct of a Life depends.

For instance, if Superstition be the sort of Fear which most oppresses, 'tis not very material to inquire, on this occasion, to what Parts or Districts the Blood or Spirits are immediately detach'd, or where they are made to rendevouz. For this no more imports me to understand, than it depends on me to regulate or change. But when the Grounds of this superstitious Fear are consider'd to be from Opinion, and the Subjects of it come to be thorowly search'd and examin'd; 'tis impossible but the Passion it-self must diminish, as I discover more and more the Imposture which belongs to it.

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In the same manner if VANITY be from Opinion, and I consider how Vanity is conceiv'd, from what imaginary Advantages, and inconsiderable Grounds; if I view it in its excessive height, as well as in its contrary depression; 'tis impossible but I must in some measure be reliev'd of this Distemper.

Laudis amore tumes? sunt certa Pia-

Sunt verba & voces quibus hunc lenire dolorem

Possis, & magnam morbi deponere partem. Horat. Epist. 1. lib. 1.

THE same must happen in respect of Anger, Ambition, Love, Desire, and the other Passions from whence I frame the different Notion I have of Interest. For according as these Passions veer, my Interest veers, my Steerage varies; and I make alternately, now this, now that, to be my Course and Harbour. The Man in Anger, has a different Happiness from the Man in Love. And the Man lately become covetous, has a different Notion of Satisfaction from what he had before, when he was liberal. Even the Man in Humour, has another Thought of Interest and Advantage than the Man out of Humour, or in the least disturb'd. ExaExamination, therefore, of my Humours, Sect. 1. and the * INQUIRY after my Passions, must necessarily draw along with it the Search and Scrutiny of my Opinions, and the sincere Consideration of my Scope and End. And thus the Study of Human Affection cannot but lead me towards the Knowledg of Human Nature, and of My-Self.

THIS is the Philosophy, which, by Nature, has the Pre-eminence above all other Science, or Knowledg. Nor can this furely be of the fort call'd | vain or deceitful; fince it is the only means by which I can discover Vanity and Deceit. This is not of that kind which depends on || Genealogys or Traditions, and | ministers Questions and vain Jangling. It has not its Name, as other Philosophys, from the mere Subtlety and Nicety of the Speculation; but, by way of Excellence, from its being fuperior to all other Speculations; from its presiding over all other Sciences and Occupations; teaching the Measure of each, and affigning the just Value of every thing in Life. By this Science Religion itfelf is judg'd, Spirits are fearch'd, Pro-

^{*} See INQUIRY, viz. Treatise IV. of these Volumes.

[|] COLOSS. Ch. ii. ver. 8. TIT. Ch. iii. ver. 9. 1 TIM. Ch. i. ver. 4, & 6. and Ch. ii. ver. 23.

fole Measure and Standard being taken from moral Rectitude, and from the Discernment of what is found and just in the Affections. For if the * Tree is known only by its Fruits; my first Endeavour must be to distinguish the true Taste of Fruits, refine my Palat, and establish a just Relish in the kind. So that to bid me judg Authority by Morals, whilst the Rule of Morals is supposed dependent on mere Authority and Will; is the same in reality as to bid me see with my Eyes shut, measure without a Standard, and count without Arithmetick.

AND thus Philosophy, which judges both of her-self, and of every thing besides; discovers her own Province, and chief Command; teaches me to distinguish between her Person, and her Likeness; and shows me her immediate and real self, by that sole Privilege of teaching me to know my-self, and what belongs to me. She gives to every inferiour Science its just rank; leaves some to measure Sounds; others to scan Syllables; others to weigh Vacuums, and define Spaces, and Extensions; but reserves to her-self her due Authority, and Majesty; keeps her State,

ver. 16. See Treatise V. Part 2. Sect. 5.

and antient Title, of Vita Dux, Virtutis Sect. 1. Indagatrix, and the rest of those just Appellations which of old belong'd to her; when she mented to be apostrophiz'd, as she was, by the * Orator: "Tu Inventrix" Legum, Tu Magistra morum & disciplina "* * * Est autem unus dies benè & ex" praceptis tuis actus, peccanti immortalitati" anteponendus." Excellent Mistress! but easy to be mistaken! whilst so many Handmaids wear as illustrious Apparel; and some are made to outshine her far, in Dress, and Ornament.

^{*} CICERO: Tusc. Quast. lib. 5.

ther, according to my present I shat which I approve this Hour, I am like to approve as well the next: And in case it be otherwise with me; how or after what manner, I shall relieve my-self; how ascertain my Ideas, and keep my Opinion, Liking, and Esteem of things, the same. If this remains unsolv'd; if I am still the same Mystery to my-self as ever; to what purpose is all this Reasoning and Acuteness? Wherefore do I admire my Philosopher, or study to become such a one, my-self?

To day things have fucceeded well with me; consequently my Ideas are rais'd: "Tis a fine World! All is glorious! Eve-" ry thing delightful and entertaining! " Mankind, Conversation, Company, So-" ciety; What can be more defirable!" To morrow comes Disappointment, Crosses, Difgrace. And what follows? "O mi-" ferable Mankind! Wretched State! " Who wou'd live out of Solitude? Who " wou'd write or act for fuch a World?" Philosopher! where are thy Ideas? Where is Truth, Certainty, Evidence, so much 'Tis here furely they are to talk'd of? be maintain'd, if any where. 'Tis here I am to preserve some just Distinctions, and adequate Ideas; which if I cannot do a jot the more, by what fuch a Philosophy can

can teach me, the Philosophy is in this re-Sect. 1. spect imposing, and delusive. For whatever its other Virtues are; it relates not to Me my-self, it concerns not the Man, nor any otherwise affects the Mind than by the Conceit of Knowledg, and the Assurance rais'd from a suppos'd Improvement, which is in reality none at all.

AGAIN. What are my Ideas of the World, of Pleasure, Riches, Fame, Life? What Judgment am I to make of Mankind and human Affairs? What Sentiments am I to frame? What Opinions? What Maxims? If none at all; why do I concern my-felf in Speculations about my Ideas? What is it to me, for instance, to know what kind of Idea I can form of Space? " Divide a folid Body of what-" ever Dimension (fays a grave Philoso-" pher:) And 'twill be impossible for the " Parts to move within the bounds of its "Superficies; if there be not left in it " (fays the Author) a void Space, as big " as the least part into which the said " Body is divided."-

THUS the Atomist, or Epicurean, pleading for a Vacuum. The Plenitudinarian, on the other side, brings his Fluid in play, and joins the Idea of Body and Extension. "Of this, says one, I have clear Ideas." Of this, says the other, I can be certain. "And

Part 3." And what, fay I, if in the whole mat-" ter there be no certainty at all?" For Mathematicians are divided: and Mechanicks proceed as well on one Hypothesis as on the other. My Mind, I am fatisfy'd, will proceed either way alike: For it is concern'd on neither fide. Philosopher! Let me hear concerning what is of fome moment to me. Let me hear concerning Life; what the right Notion is; and what I am to stand to, upon occafion: that I may not, when Life seems retiring, or has run it-felf out to the very Dregs, cry Vanity! condemn the World, and at the same time complain, that Life is short and passing! For why so short indeed; if not found sweet? Why do I complain both ways? Is Vanity, mere Vanity, a Happiness? Or can Misery pass away too foon?

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This is of moment to me to examine. This is worth my while. If, on the other fide, I cannot find the Agreement or Difagreement of my Ideas in this place; if I can come to nothing certain here; what is all the rest to me? What signifies it how I come by my Ideas, or how compound em; which are simple, and which complex? If I have a right Idea of Life, now when perhaps I think slightly of it, and resolve with my-felf, "That it may easily be laid "down on any honourable occasion of Service"

" Service to my Friends, or Country; "Sect. 2. teach me how I may preserve this Idea: or, at least, how I may get safely rid of it; that it may trouble me no more, nor lead me into ill Adventures. Teach me how I came by fuch an Opinion of Worth and Virtue; what it is, that at one time raises it so high, and at another time reduces it to nothing; how these Disturbances and Fluctuations happen; by what Innovation, what Composition, what Intervention of other Ideas. If this be the Subject of the Philosophical Art; I readily apply to it, and embrace the Study. If there be nothing of this in the Case; I have no occasion for this fort of Learning; and am no more defirous of knowing how I form or compound those Ideas which are mark'd by Words, than I am of knowing how, and by what Motions of my Tongue or Palat, I form those articulate Sounds, which I can full as well pronounce, without any fuch Science or Speculation.

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of ce BUT here it may be convenient for me to quit my-self a while, in favour of my Reader; lest if he prove one of the uncourteous kind, he shou'd raise a considerable Objection in this place. He may ask perhaps, "Why a Writer for Self-Enter-" tainment shou'd not keep his Writings

Part 3." to himself, without appearing in Pub-"lick, or before the World."

> In answer to this I shall only say, that for appearing in Publick, or before the World, I do not readily conceive what our worthy Objector may understand by it. I have, indeed, among my Acquaintance, certain Merchant-Adventurers in the Letter-Trade, who in Correspondence with their Factor-Bookseller, are enter'd into a notable Commerce with the World. They have directly, and in due Form of Preface, and Epistle Dedicatory, follicited the Publick, and made Interest with Friends, for Favour and Protection on this account. They have ventur'd, perhaps, to join fome Great Man's Reputation with their own; having obtain'd his Permission to address a Work to him, on presumption of its passing for something considerable in the eyes of Mankind. One may eafily imagine that fuch patroniz'd and avow'd Authors as these, wou'd be shrewdly disappointed if the Publick took no notice of their Labours. But for my own part, 'tis of no concern to me, what regard the Publick bestows on my Amusements; or after what manner it comes acquainted with what I write for my private Entertainment, or by way of Advice to fuch of my Acquaintance as are thus desperately embark'd.

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"Tis requisite, that my Friends, who peruse these Advices, shou'd read 'em in better Characters than those of my own Hand-writing. And by good luck I have a very fair Hand offer'd, which may fave me the trouble of re-copying, and can readily furnish me with as many handsom Copys as I wou'd defire, for my own and Friends Service. I have not, indeed, forbid my Amanuensis the making as many as he pleases for his own Benefit. What I write is not worth being made a Mystery. And if it be worth any one's purchasing; much good may do the Purchaser. 'Tis a Traffick I have no share in; tho I accidentally furnish the Subject-matter.

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AND thus am I no-wife more an AUTHOR, for being in Print. I am conscious to my-self of no additional Virtue, or dangerous Quality, from having lain at any time under the weight of that alphabetick Engine call'd the Press. I know no Conjuration in it, either with respect to Church, or State. Nor can I imagine why the Machine shou'd appear so formidable to Scholars, and renown'd Clerks; whose very Mystery and Foundation depends on the Letter-Manufacture. To allow Benefit of Clergy, and to restrain the Press, seems to me to have something of Cross-purpose in it. I can hardly think that Vol. I.

Part 3. that the Quality of what is written can be alter'd by the Manner of Writing: or that there can be any harm in a quick way of copying fair, and keeping Copys alike. Why a Man may not be permitted to write with Iron as well as Quill, I can't conceive; or how a Writer changes his Capacity, by this new Drefs, any more than by the wear of Wove-Stockins, after having worn no other Manufacture than the Knit.

lastes for his own Benefit. White I write is not worth being made a Myffery. And

SO much for my Reader; if perchance I have any besides the Friend or two above-mention'd. For being engag'd in Morals, and induc'd to treat fo rigorous a Subject as that of Self-Examination; I naturally call to mind the extreme Delicacy and Tenderness of modern Appetites, in respect of the Philosophy of this kind. What Distaste possibly may have arisen from fome medicinal Doses of a like nature, administer'd to raw Stomachs, at a very early Age, I will not pretend to examine. But whatever Manner in Philosoply happens to bear the least refemblance to that of Catechism, cannot, I'm persuaded, of it-felf, prove very inviting. Such a smart way of questioning our-selves in our Youth, has made our Manhood more averse to the expostulatory Discipline. And tho the metaphysical Points of our Belief that

Belief are by this method, with admira-Sect. 2. ble Care and Caution, instill'd into tender Minds; yet the manner of thus anticipating Philosophy, may make the afterwork of Reason, and the inward Exercise of the Mind, at a riper Age, proceed the more heavily, and with greater reluctance.

IT must needs be a hard Case with us. after having pass'd so learned a Childhood, and been instructed in our own and other higher Natures, Essences, incorporeal Substances, Personalitys, and the like; to condescend at riper Years to ruminate and con over this Lesson a second time. 'Tis hard, after having, by fo many pertinent Interrogatorys, and decifive Sentences, declar'd Who and What we are; to come leifurely, in another View, to inquire concerning our real SELF, and END, the Judgment we are to make of INTEREST, and the Opinion we shou'd have of ADVANTAGE and Good: which is what must necessarily determine us in our Conduct, and prove the leading Principle of our Lives.

CAN we bear looking anew into these Mysterys? Can we endure a new Schooling, after having once learnt our Lesson from the World? Hardly, I presume. For by the Lesson of this latter School, and according to the Sense I acquire in Converse with prime Men; shou'd I at any time Vol. I. X 2 ask

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ir ef Part 3. ask my-felf, What govern'd me? I shou'd answer readily, My Interest. "But " what is Interest? And how govern'd? By Opinion and Fancy. Is every " thing therefore my Interest which I fan-

" cy fuch? Or may my Fancy possibly be " wrong? It may. If my Fancy of

"Interest therefore be wrong; can my " Pursuit or Aim be right? Hardly

" fo. Can I then be suppos'd to hit,

" when I know not, in reality, fo much

" as how to aim?"

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My chief Interest, it seems therefore, must be to get an Aim; and know certainly where my Happiness and Advan-"Where can it lie but with tage lies. " my Pleasure; since my Advantage and "Good can never but be pleasing: and what " is pleasing, can never be other than my Ad-" vantage and Good? Excellent! Let " Fancy therefore govern, and Interest be " what we please. For if that which pleases " us be our Good, because it pleases us; "Any-thing may be our INTEREST or "Good. Nothing can come amis. "That which we fondly make our Hap-" piness at one time, we may as readily un-make again at another. No one can " learn what real Good is. Nor can any one upon this foot be said to understand " his INTEREST."

Here, we see, are strange Embroils!

—But let us try to deal more candidly with our-selves, and frankly own that Pleasure is no rule of Good; since when we follow Pleasure merely, we are disgusted, and change from one sort to another: condemning that at one time which at another we earnestly approve; and never judging equally of Happiness, whilst we follow Passion and mere Humour.

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A Lover, for instance, when struck with the Idea or Fancy of his Enjoyment, promises himself the highest Felicity, if he fucceeds in his new Amour.——He fucceeds in it; finds not the Felicity he expected: but promises himself the same again in some other. The same thing happens: He is disappointed as before; but still has Faith. Weary'd with this Game, he quits the Chace; renounces the way of Courtship and Intrigue, and detests the Ceremony and Difficulty of the Pleafure.—A new Species of Amours invites him. Here too he meets the same Inquietude and Inconftancy. Scorning to grow fottish, and plunge in the lowest Sink of Vice, he shakes off his Intemperance; despises Gluttony and Riot; and hearkens to Ambition. He grows a Man of Business, and seeks Authority and Fame.-

Quo

Part 3.

Quo teneam vultus mutantem PROTEA

vil nodo? ora Hor. Epist. 1. Lib. 1.

LEST this therefore shou'd be my own case; let me see whether I can controul my Fancy, and fix it, if possible, on something which may hold goods When I exercise my Reason in moral Subjects; when I employ my Affection in friendly and focial Actions, I find I can at that time fincerely enjoy my-self. If there be a Pleasure therefore of this kind; why not indulge it? Or what harm wou'd there be, supposing it shou'd grow greater by Indulgence? If I am lazy, and indulge my-felf in the languid Pleafure; I know the harm, and can foresee the Drone. If I am luxurious, I know the harm of this also, and have the plain prospect of the Sot. If Avarice be my Pleasure; the End, I know, is being a Mifer. But if HONESTY be my Delight, I know no other confequence from indulging fuch a Passion, than that of growing better natur'd, and enjoying more and more the Pleafures of Society. On the other hand, if this honest Pleasure be lost, by knavish Indulgence, and Immorality, there can hardly be a Satisfaction left of any kind; fince good Nature and * focial Affection

^{*} See Treatise IV. Book 2. Part 2. S. 1, & 2.911189

is so essential even to the Pleasures of a Sect. 2.

Is therefore the only Pleasure I can freely and without reserve indulge, be that of the honest and moral kind; if the rational and social Enjoyment be so constant in it-self, and so essential to Happiness; why shou'd I not bring my other Pleasures to correspond and be Friends with it, rather than raise my-self other Pleasures, which are destructive of this Foundation, and have no manner of Correspondency with one another?

UPON this bottom let me try how I can bear the Affault of FANCY, and maintain my-felf in my moral Fortress. against the Attacks which are rais'd on the fide of corrupt Interest and a wrong Self. When the Idea of Pleasure strikes, I ask my-felf: " Before I was thus ftruck by "the Idea, was any thing amis with me? No. Therefore remove the Therefore remove the " Idea, and I am well. But having this " Idea fuch as I now have, I cannot want " the Thing, without regret. "therefore, which is best: either to suf-" fer under this Want, till the Idea be " remov'd; or by fatisfying the Want, " confirm not only this Idea, but all of " the same stamp!"

Part 3.

is fo-essential even to the Pleasures In reality, has not every FANCY a like Privilege of passing; if any single one be admitted upon its own Authority? And what must be the Issue of such an Oeconomy, if the whole fantastick Crew be introduc'd, and the Door refus'd to none? What else is it but this Management which leads to the most dissolute and profligate of Characters? What is it, on the contrary, that raises us to any degree of Worth or Steddiness, but a direct contrary Practice and Conduct? Can there be Strength of Mind; can there be Command over one's self; if the Ideas of Pleafure, the Suggestions of Fancy, and the strong Pleadings of Appetite and Defire are not often withstood, and the Imaginations foundly reprimanded, and brought under Subjection?

Thus it appears that the Method of examining our *Ideas* is no pedantick Practice. Nor is there any thing un-galante in the manner of thus questioning the *Lady-Fancys*, which present themselves as charmingly dress'd as possible to sollicit their Cause, and obtain a Judgment, by favour of that worse *Part*, and corrupt Self, to whom they make their Application.

IT may be justly said of these, that they are very powerful Sollicitresses. They never never feem to importune us; tho they are Sect. 2. ever in our Eye, and meet us whichever way we turn. They understand better how to manage their Appearance, than by always throwing up their Veil, and shewing their Faces openly in a broad Light, to run the danger of cloying our Sight, or exposing their Features to a strict Examination. So far are they from fuch Forwardness, that they often stand as at a distance; suffering us to make the first Advance, and contenting themselves with discovering a side-Face, or bestowing now and then a glance in a mysterious manner, as if they endeavour'd to conceal their Perfons. Sale and and March to anomical

ONE of the most dangerous of these Enchantresses appears in a fort of dismal Weed, with the most mournful Countenance imaginable; often casting up her Eyes, and wringing her Hands; fo that 'tis impossible not to be mov'd by her, till her Meaning be consider'd, and her Imposture fully known. The Airs she borrows, are from the Tragick Muse MEL-POMENE. Nor is she in her own Person any way amiable or attractive. Far from it. Her Art is to render her-felf as forbidding as possible; that her Sisters may by her means be the more alluring. And if by her tragick Aspect, and melancholy Looks, she can perfuade us that Death (whom

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Part 3. (whom the reprefents) is fuch a hideous Form; the conquers in behalf of the whole fantastick Tribe of wanton, gay, and fond Defires. Effeminacy and Cowardice instantly prevail. The poorest Means of Life grow in Repute, when the Ends and just Conditions of it are so little known, and the Dread of parting with it rais'd to fo high a degree. The more eagerly we grasp at Life, the more impotent we are in the Enjoyment of it. By this Avidity, its very Lees and Dregs are fwallow'd. The Ideas of fordid Pleafure are advanc'd. Worth, Manhood, Generosity, and all the nobler Opinions and Sentiments of honest Good, and virtuous Pleasure, disappear, and fly before this Queen of Terrours. In floor on the and lemile to diot a ninexagens to have been in

> 'Trs a mighty Delight which a fort of Counter-Philosophers take in seconding this Phantom, and playing her upon our Understandings, whenever they wou'd take occasion to confound 'em. The vicious Poets employ this Specter too on their fide; tho after a different manner. By the help of this tragick Actrice, they gain a fairer Audience for the luxurious Fancys, and give their ERATOS and other playsome Muses a fuller Scope in the support of Riot and Debauch. The gloomy Profpect of Death becomes the Incentive to Pleasures of the lowest Order. Asbes and Shade, the Tomb modelw)

Tomb and Cypress, are made to serve as Sect. 2. Foils to Luxury. The Abhorrence of an insensible State makes mere Vitality and Animal-Sensation highly cherish'd.

Indulge Genio: carpamus dulcia, nostrumest Quod vivis: Cinis, & Manes, & Fabula fies. Pers. Sat. 5.

Tis no wonder if Luxury profits by the Deformity of this Specter-Opinion. She supports her Interest by this childish Bugbear ; and, as the Mother by her Infant, is hugg'd fo much the closer as the Fear presses. She invites us to live fast, according to her best measure of Life. And well she may. Who wou'd not willingly make Life to pass as quickly as was possible; when the nobler Pleafures of it were already loft or corrupted by a wretched Fear of Death? The intense Selfishness and Meannels which accompanies this Fear, must reduce us to a low ebb of Enjoyment, and in a manner bring to nothing that main Sum of fatisfactory Senfations, by which we vulgarly rate the Happiness of our private State and Fortune.

But see! A lovely Form advances to our Assistance, introduc'd by the prime Muse, the beauteous Calliofe! She shews us what real Beauty is, and what those Part 3. those Number are, which make Life perfect, and bestow he chief Enjoyment. She sets Virtue before our Eyes, and teaches us how to rate Life, from the Experience of the most heroick Spirits. She brings her Sisters CLIO and URANIA to Support her. From the former she borrows whatever is memorable in History, and antient Time, to confront the tragick Specter, and shew the fix'd Contempt which the happiest and freest Nations, as well as single Heroes, and private Men worthy of any Note, have ever express'd for that Impostress. From the latter she borrows what is sublimest in Philosophy, to explain the Laws of Nature, the Order of the Universe, and reprefent to us the Justice of accompanying this amiable Administration. She shews us that by this just Compliance we are made happiest; and that the measure of a happy Life is not from the fewer or more Suns which we behold, the fewer or more Breaths we draw, or Meals which we repeat; but from the having once liv'd well, acted our Part handsomly, and made our Exit chearfully, and as became us.

Thus we retain on Virtue's fide the noblest Party of the Muses. Whatever is august among those Sisters, appears readily in our behalf. Nor are the more jocund Ladys wanting in their Assistance, when they act in the Perfection of their Art, and

and inspire some better Genius's in this Sect. 2. kind of Poetry. Such were the nobler Lyricks, and those of the latter, and more refin'd Comedy of the Antients. The THA-LIA's, the POLYMNIA's, the TERPSY-CORE'S, the EUTERPE'S willingly join their Parts; and being alike interested in the Cause of Numbers, are with regret employ'd another way, in favour of Diforder. Instead of being made Syrens to ferve the Purpofes of Vice, they wou'd with more delight accompany their elder Sifters, and add their Graces and attractive Charms to what is most Harmonious, Muse-like, and Divine in human Life. There is this difference only between these and the more heroick Dames; that they can more easily be perverted, and take the vicious Form. For who but some Monster, rather than Master, in the Poetick Art, cou'd bring the Epick or Tragick Muse to act the Pandar, or be subservient to Effeminacy and Cowardice? 'Tis not against Death, Hazards or Toils, that Tragedy and the heroick Fable are pointed. Tis not mere Life which is here exalted, or has its Price enhanc'd. On the contrary, its Calamitys are expos'd; the Diforders of the Passions set to view: Fortitude recommended: Honour advanc'd: the Contempt of Death plac'd as the peculiar Note of every generous and happy Soul; and the tenacious Love of Life, १३५मी भ

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Part 3 as the trueft Character of an abject kind of Poeny. Such were the harm with and with and were the hours, and were the hours of the hours, and were the hours of the hou

Usque adeone mori miserum est?

Trs not to be imagin'd how eafily we deal with the deluding Apparitions and false Ideas of Happiness and Good; when this frightful Specter of Mifery and Ill, is after this manner well lay'd, and by honest Magick conjur'd down; fo as not to give the least assistance to the other tempting Forms. This is that occult Science, or fort of Counter-Necromancy, which instead of Ghaftliness and Horrour, inspires only what is gentle and humane, and dispels the imposing Phantoms of every kind. He may pass undoubtedly, for no mean Conjurer, who can deal with Spirits of this fort But hold !- Let us try the Experiment in due form, and draw the magick Circle. Let us observe how the inferiour Imps appear; when the Head-Goblin is fecurely laid—

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SEE! The Enchantres INDOLENCE presents her-self, in all the Pomp of Ease and lazy Luxury. She promises the sweetest Life, and invites us to her Pillow: injoins us to expose our-selves to no adventurous Attempt; and forbids us any Engagement which may bring us into Action. "Where, then, are the Plea"fures

" fures which Ambition promises, and Sect. 2.
" Love affords? How is the gay World

" enjoy'd? Or are those to be esteem'd no "Pleasures, which are lost by Dullness

"and Inaction? But Indolence is the highest Pleasure. To live, and not

" to feel! To feel no Trouble. What

"Good then? Life it-self. And is "this properly to live? Is sleeping, Life?

"Is this what I shou'd study to pro"long?——" Here the fantastick Tribe
it-self seems scandaliz'd. A Civil War
begins. The major part of the capricious
Dames range themselves on Reason's side,
and declare against the languid Syren.

Ambition blushes at the offer'd Sweet.

Conceit and Vanity take superiour Airs.

Even Luxury her-self, in her polite and
elegant Humour, reproves the ApostateSister, and marks her as an Alien to true
Pleasure—— "Away, thou drowsy Phan-

" tom! Haunt me no more. For I have "learn'd from better than thy Sisterhood,

" that Life and Happiness consist in Action

" and Employment.". I have the good man !!

But here a bufy Form follicits us; active, industrious, watchful, and despifing Pains and Labour. She wears the ferious Countenance of Virtue, but with Features of Anxiety and Disquiet. What is it she mutters? What looks she on, with such Admiration and Astonishment?

__Bags!

Part 3. - Bags! Coffers! Heaps of shining Metal! "What! for the Service of Luxu-" ry? For her these Preparations? Art thou " then her Friend (grave Fancy!) is it for " her thou toil'st? No, but for Pro-" vision against Want. But, Luxury " apart! tell me now, hast thou not al-" ready a Competence? 'Tis good to " be secure against the fear of Starving. " Is there then no Death but this? " No other Passage out of Life? Are " other Doors fecur'd, if this be barr'd? " Say, AVARICE! (thou emptieft of " Phantoms) is it not vile Cowardice thou " ferv'ft? What further have I then to " do with thee (thou doubly vile Depen-" dent!) when once I have difmis'd thy " Patroness, and despis'd her Threats?" reproves the Apolts

*OPINION; and search the Mint and Foundery of Imagination. For here the Appetites and Desires are fabricated. Hence they derive their Privilege and Currency. If I can stop the Mischief here, and prevent salse Coinage; I am safe. "Idea! "wait a while till I have examin'd thee, "whence thou art, and to whom thou retain'st. Art thou of Ambition's Train? "Or dost thou promise only Pleasure? "Say! what am I to sacrifice for thy

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^{*} MISC. IV. Chap. 1. middle part.

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"fake? What Honour? What Truth? Sect. 2.
"What Manhood? — What Bribe is — "it thou bring'st along with thee? Deficibe the flattering Object; but without Flattery; plain, as the thing is; without addition, without sparing or reserve. Is it Wealth? is it a Report? "a Title? or a Female? Come not in a "Troop, (ye Fancys!) Bring not your Objects crouding, to confound the Sight. But let me examine your Worth and Weight distinctly. Think not to raise accumulative Happiness. For if separately, you contribute nothing; in conjunction, you can only amuse."

WHILST I am thus penning a Soliloquy in form, I can't forbear reflecting on my Work. And when I view the manner of it with a familiar Eye; I am readier, I find, to make my-felf Diversion on this occasion, than to suppose my-self in good earnest about a Work of conse-" What! Am I to be thus quence. " fantattical? Must I busy my-felf with " Phantoms? fight with Apparitions and " Chimeras? For certain: Or the " Chimeras will be before-hand with me, " and bufy themselves so as to get the better of my Understanding. What! talk to my-felf like some Madman, in " different Persons and under different Vol. I.

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Part 3. " Characters! Undoubtedly: or 'twill' " be foon feen who is a real Madman, and

" changes Character in earnest, without

" knowing how to help it."

This indeed is but too certain; That as long as we enjoy a MIND; as long as we have Appetites and Sense, the Fancys of all kinds will be hard at work; and whether we are in company, or alone, they must range still, and be active. They must have their Field. The Question is, Whether they shall have it wholly to themselves; or whether they man forme Controller or Manager. If none; 'tis loads to Madness. 'Tis themselves; or whether they shall have this, and nothing else, that can be call'd Madness or Loss of Reason. For if FANCY be left Judg of any thing, she must be Judg of all. Every thing is right, if any thing be fo, because I fancy it. "House turns round. The Prospect turns. No, but my Head turns in-" deed: I have a Giddiness: that's all. " Fancy wou'd persuade me thus and thus: " but I know better." 'Tis by means therefore of a Controuler and Corrector of Fancy, that I am fav'd from being mad. Otherwife, 'tis the House turns, when I am giddy. 'Tis things that change (for fo I must suppose) when my Passion merely, or Temper changes. "But I was out of Order. I dreamt. Who tells "me

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"me this? Who but the CORREC-Sect. 2."
"TRICE, by whose means I am in my

"Wits, and without whom I am no

"longer my-felf?"

EVERY Man indeed who is not absolurely beside himself, must of necessity hold his Fancys under some kind of Discipline and Management. The fricter this Discipline is, the more the Man is rational and in his Wits. The loofer it is, the more fantastical he must be, and the nearer to the Madman's State. This is a Business which can never stand still. I must always be Winner or Loser at the Game. Either I work upon my Fancys, or They on Me. If I give Quarter, They won't. There can be no Truce, no Sufpenfion of Arms between us. The one or the other must be superiour, and have the Command. For if the Fancys are left to themselves, the Government must, of courfe, be theirs. And then, what difference between fuch a State and Madness?

THE Question therefore is the same here, as in a Family, or Houshold, when 'tis ask'd, "Who rules? or Who is Master?"

Learn by the Voices. Observe who speaks aloud in a commanding Tone: Who talks, who questions; or who is talk'd with, and who question'd. For if the Servants take the former part; they

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Part 3. are the Masters, and the Government of the House will be found such as naturally may be expected in these Circumstances.

How stands it therefore, in my own Oeconomy, my principal Province and Command? How stand my Fancys? How deal they with me? Or do I take upon me rather to deal with Them? Do I talk, question, arraign? Or am I talk'd with, arraign'd, and contented to hear, without giving a Reply? If I vote with * FANCY, resign my Opinion to her Command, and judg of Happiness and Misery as she judges; how am I my-self?

He who in a Plain imagines Precipices at his Feet, impending Rocks over his Head; fears bursting Clouds in a clear Sky, cries Fire! Deluge! Earth-quake or Thunder! when all is quiet: does he not rave? But one whose Eyes seemingly strike fire, by a Blow; one whose Head is giddy from the Motion of a Ship, after having been newly set ashore; or one who from a Distemper in his Ear hears thundring Noises; can readily redress these several Apprehensions, and is by this means sav'd from Madness.

^{*} See MISC. IV. Ch. 1. middle part.

2. Bas Worlds, was ingeniously shown the Me-

A DISTEMPER in my Eye may make me see the strangest kind of Figures: And when Cataracts and other Impuritys are gathering in that Organ; Flys, Insects, and other various Forms, seem playing in the Air before me. But let my Senses err ever so widely; I am not on this account beside my-self: Nor am I out of my own Possession, whilst there is a Person left within; who has Power to dispute the Appearances, and redress the Imagination.

I Am accosted by Ideas and striking Apprehensions: But I take nothing on their Report. I hear their Story, and return em Answer, as they deserve. Fancy and I are not all one. The Disagreement makes me my own. When, on the contrary, I have no Debate with her, no Controversy, but take for Happiness and Misery, for Good and Ill, whatever she presents as such; I must then join Voices with her, and cry Precipice! Fire! Cerber us! Elyzium!

" Sandy Defarts! flowery Fields!

A GRECIAN Prince, who had the fame Madness as ALEXANDER, and was deeply struck with the Fancy of conquering Y 3 Worlds,

[&]quot; Seas of Milk, and Ships of Amber!"

Part 3. Worlds, was ingeniously shewn the Method of expostulating with his Lady-Governess; when by a discreet Friend, and at an easy Hour, he was ask'd little by little concerning his Design, and the final Purpose, and promis'd Good which the flattering Dame propos'd to him. The Story is fufficiently noted. All the Artifice employ'd against the Prince was a wellmanag'd Interrogatory of what next? Lady-Fandy was not aware of the Defign upon her; but let her-felf be worm'd out, by degrees. At first, she said the Prince's design was only upon a Tract of Land, which stood out like a Promontory before him, and feem'd to eclipse his Glory. A fair rich Island, which was close by, prefented it-felf next, and as it were naturally invited Conquest. The opposite Coast came next in view. Then the Continent on each fide the larger Sea. And then (what was easiest of all, and wou'd follow of course) the Dominion both of Sea and Land. " And What next? re-" ply'd the Friend. What shall we do, " when we are become thus happy, and " have obtain'd our highest Wish? " then, we'll fit down peaceably, and be " good Company over a Bottle. Alas, " Sir! What hinders us from doing the " fame, where we now are? Will our "Humour, or our Wine grow better? " Shall we be more fecure, or at Heart's Worlds. " Ease?

" Base? What you may possibly lose by Sect. 2.

"these Attempts, is easy to conceive. "
But which way you will be a Gainer, your own Fancy (you fee) cannot fo "much as suggest." FANCY in the mean while carry'd her point: For she was abfolute over the Monarch; and had been too little talk'd to by her-felf, to bear being reprov'd in Company. The Prince grew fullen; turn'd the Discourse; abhor'd the Profanation offer'd to his Sovereign-Empress; deliver'd up his Thoughts to her again with deep Devotion, and fell to conquering with all his Might. The Sound of Victory rung in his Ears. Laurels and Crowns play'd before his Eyes. What was this but Giddiness and Dream? Appearances uncorrected? Worlds dancing? Phantoms playing?

Seas of Milk! and Ships of Amber!

'Tis easy to bring the Hero's Case home to our-selves; and see, in the ordinary Circumstances of Life, how Love, Ambition, and the gayer Tribe of Fancys (as well as the gloomy and dark Specters of another sort) prevail over our Mind. 'Tis easy to observe how they work on us, when we refuse to be before-hand with 'em, and bestow repeated Lessons on the encroaching Sorceresses. On this it is, that our offer'd A DVICE, and Method of So-

Part 3. LILO QUY depends. And whether this be of any use towards making us either wifer, or happier; I am confident, it must help to make us wittier and politer. It must, beyond any other Science, teach us the Turns of Humour and Passion, the Variety of Manners, the Justness of Characters, and TRUTH of Things; which when we rightly understand, we may naturally defcribe. And on this depends chiefly the Skill and Art of a good Writer. So that if to write well be a just pretence to Merit; 'tis plain, that Writers, who are apt to fet no small Value on their Art, must confess there is fomething valuable in this felfexamining Practice, and Method of inward Colloguy. uncorrolled ? Worlds dancing

As for the Writer of these Papers (as modern Authors are pleas'd modestly to stile themselves) he is contented, for his part, to take up with this Practice, barely for his own proper Benefit; without regard to the high Function or Capacity of Author. It may be allow'd him, in this particular, to imitate the best Genius and most Gentleman-like of Roman Poets. And tho by an Excess of Dullness, it shou'd be his missortune to learn nothing of his Wit, he is persuaded he may something of his Honesty and good Humour.

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. See her word to fignify Excel.

Porticus excepit, desum MIHI: "Rectius boc est:

"Hoc faciens, vivam melius: sic dulcis

"Occurram."— Hac EGO MECUM Compressis agito labris.—— Hor. Sat. 4. lib. 1. *

SECT. III.

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WE are now arriv'd to that part of our Performance, where it becomes us to cast our Eye back, on what has already pass'd. The Observers of Method generally make this the Place of Recapitulation. Other Artists have substituted the Practice of Apology, or Extenuation. For the anticipating Manner of prefatory Discourse, is too well known, to work any surprizing effect in the Author's behalf: Preface being become only ano-

* And again:
Quocirca MECUM loquor hac, tacitusque recordor:
St tibi nulla sitim siniret copia lympha,
Narrares medicis: quod quanto plura parasti
Tanto plura cupis, nulline faterier audes?

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Non es avarus: abi. quid? catera jam simul isto
Cum vitio sugêre? caret tibi pestus inani
Ambitione? Caret mortis formidine & ira?

Id. Epist. 2. lib. 2.

the Author is generally the most straiten'd in that preliminary Part, which on other accounts is but too apt to grow voluminous. He therefore takes the advantage of his Corollary or Winding up; and ends pathetically, by endeavouring, in the softest manner, to reconcile his Reader to those Faults which he chuses rather to excuse than to amend.

GENERAL Practice has made this a necessary Part of Elegance, hardly to be pass'd over by any Writer. 'Tis the chief Stratagem by which he engages in perfonal Conference with his Reader; and can talk immoderately of Himfelf, with all the feeming Modesty of one who is the furthest from any selfish Views, or conceited Thoughts of his own Merit. There appears such a peculiar Grace and Ingenuity in the method of confessing Lazines, Precipitancy, Carelefnest, or whatever other Vices have been the occasion of the Author's Deficiency: that it wou'd feem a Pity, had the Work it-felf been brought to fuch Perfection as to have left no room for the penitent Party to enlarge on his Demerits. For from the multiplicity of these, he finds Subject to ingratiate himself with his Reader; who doubtless is not a little rais'd by this Submission of a confessing Author; and is ready, on these terms, ·iorfa

terms, to give him Absolution, and receive Sect. 3. him into his good Grace and Favour.

In the galante World, indeed, we find how far a Humility of this kind prevails. They who hope to rife by MERIT, are likeliest to be disappointed in their Pretenfions. The confessing Lover, who ascribes all to the Bounty of the Fair-one, meets his Reward the fooner, for having study'd les how to deserve it. For MERIT is generally thought prefumptuous, and fuppos'd to carry with it a certain Affurance and Ease, with which a Mistress is not so well contented. The Claim of well-deferving feems to derogate from the pure Grace and Favour of the Benefactrice; who then appears to her-felf most fovereign in Power, and likelieft to be obey'd without referve, when the bestows her Bounty, where there is least Title, or Pretension. and fix has Hye upon that confirmmente

Thus a certain Adoration of the Sex, which passes in our Age without the least Charge of Profaneness, or Idolatry, may, according to vulgar Imagination, serve to justify these galante Votarys, in the imitation of the real * Religious and Devout. The method of Abasement may be thought the properest to make Approaches to these Shrines: And the intire Resignation of

Treatise I. S. 4. laft lines.

Merit

Part 3. Merit may, in these Cases, be esteem'd the only ground of well-deserving. But what we allow to Heaven, or to the Fair, shou'd not, methinks, be made a Precedent, in favour of the World. Whatever Deserence is due to that Body of Men whom we call Readers; we may be suppos'd to treat 'em with sufficient Honour; if with thorow Diligence, and Pains, we endeavour to render our Works perfect; and leave 'em to judg of the Performance, as they are able.

HOWEVER difficult or desperate it may appear in any Artist to endeavour to bring Perfection into his Work; if he has not at least the Idea of PERFECTION to give him Aim, he will be found very defective and mean in his Performance. Tho his Intention be to please the World, he must nevertheless be, in a manner, above it; and fix his Eye upon that confummate Grace, that Beauty of Nature, and that Perfection of Numbers, which the rest of Mankind, feeling only by the Effect, whilst ignorant of the Cause, term the Je-ne-scay-quoy, the unintelligible, or the I know hot what; and suppose to be a kind of Charm, or Enchantment, of which the Artist himself can give no account. Wellevis And the Indire Religion of

is a better (juide to Julgment,

BUT here, I find, I am tempted to do what I have my-felf condemn'd. Hardly can I forbear making some Apology for my frequent Recourse to the Rules of common Artists, to the Masters of Exercises, to the Academys of Painters, Statuarys, and to the rest of the Virtuoso-Tribe. But in this I am so fully satisfy'd I have Reason on my side, that let Custom be ever so strong against me, I had rather repair to these inferiour Schools, to search for TRUTH, and NATURE; than to some other Places, where higher Arts and Sciences are profess'd.

I Am persuaded that to be a Virtuoso (so far as besits a Gentleman) is a higher step towards the becoming a Man of Virtue and good Sense, than the being what in this Age we call * a Scholar. For even rude Nature it-self, in its primitive Simplicity,

^{*} It seems indeed somewhat improbable, that according to modern Erudition, and as Science is now distributed, our ingenious and noble Youth shou'd obtain the sull advantage of a just and liberal Education, by uniting the Sebolar-part with that of the real Gentleman and Man of Breeding. Academys for Exercises, so useful to the Publick, and essential in the Formation of a genteel and liberal Character, are unfortunately neglected. Letters are indeed banish'd, I know not where, in distant Cloisters and unpractis'd Cells, as our Poet has it, confin'd to the Commerce and mean Fellowship of bearded Boys. The sprightly

than improv'd Sophistry, and pedantick Learning. The Fasiunt, na, intellegendo, at nihil intellegant, will ever, ever be apply'd by Men of Discernment and free Thought to such Logick, such Principles, such Forms and Rudiments of Knowledg, as are establish'd in certain Schools of Literature and Science. The case is sufficiently understood even by those who are unwilling to confess the Truth of it. Estects betray their Causes. And the known Turn and Figure of those Understandings, which sprout from Nurserys of this kind, give a plain Idea of what is judg'd on this occasion.

sprightly Arts and Sciences are sever'd from Philosophy, which consequently must grow dronish, insipid, pedantick, useless, and directly opposite to the real Knowledge and Practice of the World and Mankind. Our Youth accordingly seem to have their only Chance between two widely different Roads; either that of Pedantry and School-Learning, which lies amidft the Dregs and most corrupt part of Antient Literature; or that of the fashionable illiterate World, which aims merely at the Charafter of the fine Gentleman, and takes up with the Foppery of modern Languages and foreign Wit. The frightful Aspect of the former of these Roads makes the Tourney appear desperate and impracticable. Hence that Aversion so generally conceiv'd against a learn'd Character, wrong turn'd, and hideously set out, under such Difficultys, and in such seeming Labyrinths, and mysterious Forms. As if a HOMER or a XENO-PHON imperfectly learnt, in raw years, might not afterwards, in a riper Age, be study'd, as well in a Capital City and amidft the World, as at a College, or Country-Town! Or as if a PLUTARCH, a TULLY, or a HORACE cou'd not accompany a Young Man in wrong a ground of Education, there appears to be such need of Redress, and Amendment, from that excellent School which we call the World. The mere Amusements of Gentlemen are found more improving than the profound Researches of Pedants. And in the Management of our Youth, we are forc'd to have recourse to the former; as an Antidote against the Genius peculiar to the latter. If the Formalists of this fort were erected into Patentees, with a sole Commission of Authorship; we shou'd undoubtedly see such Writing in our Days, as wou'd either wholly wean us from all Books in general, or at least from all such as were the pro-

his Travels, at a Court, or (if occasion were) even in a Camp! The Case is not without Precedent. Leisure is found sufficient for other Reading of numerous modern Translations, and worse Originals, of Italian or French Authors, who are read merely for Amusement, The French indeed may boast of some legitimate Authors of a just Relish, correct, and without any mixture of the affected or spurious kinds; the false Tender, or the false Sublime; the conceited Jingle, or the ridiculous Point. They are fuch Genius's as have been form'd upon the natural Model of the Antients, and willingly own their Debt to those great Masters. But for the rest, who draw from another Fountain, as the Italian Authors in particular; they may be reckon'd no better than the Corrupters of true Learning and Erudition; and can indeed be relish'd by those alone, whose Education has unfortunately deny'd 'em the Familiarity of the noble Antients, and the Practice of a better and more na-See above, pag. 286, &c. and below, tural Tafte. Treatise V. in the beginning. duct

Part 3. duct of our own Nation, under fuch a fubordinate and conforming Government.

However this may prove, there can be no kind of Writing which relates to Men and Manners, where it is not necessary for the Author * to understand Poetical and Moral Truth, the Beauty of Sentiments, the Sublime of Characters; and carry in his Eye the Model or Exemplar of that natural Grace, which gives to every Action its attractive Charm. If he has naturally no Eye, or Ear, for these interiour Numbers; 'tis not likely he shou'd be able to judg better of that exteriour Proportion and Symmetry of Composition, which constitutes a legitimate Piece.

Cou'd we but once convince our-selves of what is in it-self so evident; "That "in the very nature of Things there must of necessity be the Foundation of a "wrong and a right Taste, Relish, or "Choice, as well in respect of inward "Characters and Features, as of outward "Person, Behaviour, and Action;" we shou'd be far more asham'd of Ignorance and wrong Judgment in the former, than in the latter of these Subjects. Even in the Arts, which are merely Imitations of that outward Grace and Beauty, we not

^{*} See above, page 208.

only confess a Taste; but make it a part of Sect. 3. refin'd Breeding, to discover, amidst the many false Manners and ill Stiles, the true and natural one, which represents the real Beauty and * VENUS of the kind. 'Tis the like moral GRACE, and VENUS, which discovering it-felf in the Turns of Character, and the variety of human Affection, is copy'd by the writing Artist." If he knows not this VENUS, thefe GRA-CES, nor was ever ftruck with the Beauty, the Decorum of this inward kind, he can neither paint advantageously after the Life, nor in a feign'd Subject, where he has full scope. For never can he, on these Terms, represent Merit and Virtue, or mark Deformity and Blemish. Never can he with Justice and true Proportion assign the Boundarys of either Part, or feparate the distant Characters. The Schemes must be defective, and the Draughts confus'd, where the Standard is weakly establish'd, and the Measure out of use. Such a Designer who has so little Feeling of these Proportions, so little Consciousness of this Excellence, or these Perfections, will never be found able to describe a perfeet Character, or, what is more according to Art, " express the Effect and Force of " this Perfection, from the Refult of va-" rious and mixt Characters of Life,"

^{*} Treatise II. page 138, &c. And above, page 208.
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Part 3. And thus the Sense of inward Numbers, the Knowledg and Practice of the social Virtues, and the Familiarity and Favour of the moral GRACES are essential to the Character of a deserving Artist, and just Favourite of the Muses. Thus are the Arts and Virtues mutually Friends: and thus the Science of Virtues, and that of Virtue it-self, become, in a manner, one and the same.

ONE who aspires to the Character of a Man of Breeding and Politeness, Is careful to form his Judgment of Arts and Sciences upon right Models of Perfection. If he travels to Rome, he enquires which are the truest Pieces of Architecture, the best Remains of Statues, the best Paintings of a RAPHAEL, OF a CARACHE. However antiquated, rough, or difmal they may appear to him, at first fight; he refolves to view 'em over and over, till he has brought himself to relish 'em, and finds their hidden Graces and Perfections. He takes particular Care to turn his Eye from every thing that is gaudy, lucious, and of a false Taste. Nor is he less careful to turn his Ear from every fort of Mufick, besides that which is of the best Manner, and truest Harmony.

'Twere to be wish'd we had the same regard to a right TASTE in Life and Manners.

"

Manners. Being once convinced of a Secondifference in inward Character, and a Preference due to one Kind above another; who would not be concern'd to make his own the best? If Civility and Humanity be a TASTE; if Brutality, Insolence, Riot be in the same manner a TASTE; who, if he could reflect, would not chuse to form himself on the amiable and agreeable, rather than the odious and perverse Model? Who would not endeavour to force NATURE as well in this respect, as in what relates to a Taste or Judgment in other Arts and Sciences? For in each place the Force on NATURE is us'd only for its Redress. If a natural good TASTE be not already form'd in us; why shou'd not we endeavour to form it, and become natural?—

"I Like! I fancy! I admire!

"How? By accident: or as I please? No. But I learn to fancy, to admire, to please, as the Subjects themfelves are deserving, and can bear me out. Otherwise, I like at this hour, but dislike the next. I shall be weary of my Pursuit, and, upon Experience, find little Pleasure in the main, if my Choice and Judgment in it be from no other Rule than that single one, because I please. Grotesque and monstrous Figures often please. Cruel Spectacles, Vol. I. Z 2

and Barbaritys are also found to please, and, in some Tempers, to please beyond all other Subjects. But is this Pleasure right? And shall I follow it, if it pre-" fents? Not strive with it, or endeavour " to prevent its growth or prevalency in my Temper?— How stands the case in " a more foft and flattering kind of Plea-" fure? — Effeminacy pleases me. The "Indian Figures, the Japan-Work, the "Enamel strikes my Eye. The luscious "Colours and glossy Paint gain upon my "Fancy. A French or Flemish Stile is "highly lik'd by me, at first fight; and "I purfue my liking. But what enfues? "—Do I not for ever forfeit my good "Relish? How is it possible I shou'd " thus come to taste the Beautys of an " Italian Mafter, or of a Hand happily " form'd on Nature and the Antients? "Tis not by Wantonness and Humour " that I shall attain my End, and arrive " at the Enjoyment I propose. The Art " it-felf is * severe: the Rules rigid. e deferring, and can bear me

Thus PLINY speaking with a masterly Judgment of the Dignity of the then declining Art of Painting (de Dignitate Artis morientis) shews it to be not only severe in respect of the Discipline, Stile, Design, but of the Characters and Lives of the noble Masters: not only in the Essect, but even in the very Materials of the Art, the Colours, Ornaments, and particular Circumstances belonging to the Profession.

EUPHRANORIS
Discipulus ANTIDOTUS, diligentier quam numerosior, or

" if I expect the Knowledg shou'd come to Sect. 3. " me by accident, or in play; I shall be

"grofly deluded, and prove my-felf, at best, but a Mock-Virtuoso, or mere Pe-dant of the kind."

Live; if our Studys be ill chofen. Nor

unhappier in this respect, for being 6st

HERE we have once again exhibited our moral Science, in the fame Method and Manner of Solilo Quy as above. To this Correction of Humour and Formation of a Taste, our Reading, if it be of the right fort, must principally contribute. Whatever Company we keep; or however

in coloribus severus. - NICIA comparatur, de aliquanto prefertur ATHENION Maronites, GLAUCIONIS Corinthii Discipulus, de austerior colore, de in austeritate jucundior, ut in ipsa pictura Eruditio eluceat. * * * Quod nisi in juventa obiisset, nemo ei compararetur. PAUSIÆ or Filius & Discipulus ARISTOLAUS è severissimis pictoribus fuit. -Fuit of nuper gravis ac severus pictor AMULIUS. * * * * Paucis diei horis pingebat, id quoque cum gravitate, quod semper togatus, quamquam in machinis. One of the mortal Symptoms by which PLINY pronounces the fure Death of this noble Art, which indeed out-liv'd him scarce a whole Age, was what belong'd in common to all the other perishing Arts after the Fall of Liberty, I mean the Luxury of the ROMAN Court, and the Change of Taste and Manners naturally consequent to such a Change of Government and Dominion. This excellent, learned, and polite Critick represents to us the false Taste springing from the Court it-self, and from that Luxury introduc'd by Opulence, Splendour, and Affectation of Magnificence and Expence. Thus in the Statuary and Architecture then in vogue, nothing cou'd be admir'd but what was costly in the mere Matter or Subflance of the Work. Precious Rock, rich Metal, glittering Stones, and other luscious Ornaments, poisonous Z 3/

Part 2. however polite and agreeable their Chaor correspond; if the Authors we read are of another kind, we shall find our Palat strangely turn'd their way. We are the unhappier in this respect, for being Scholars; if our Studys be ill chosen. Nor can I, for this reason, think it proper to call a Man well-read who reads many Authors: fince he must of necessity have more ill Models, than good; and be more fluff'd with Bombaft, ill Fancy, and wry

> to Art, came every day more into request, and were impos'd on the best Masters. And in respect of these Court-Beautys and gaudy Appearances, good Drawing, just Design, and Truth of Work began to be despis'd. Care was taken to procure from diffant Parts, the most florid gorgeous Colours, of the most costly Growth or Composition: not such as had been us'd by APEL. LES and the great Masters, who were justly severe. loyal, and faithful to their Art. This newer Colouring our Critick calls the florid kind. The Materials were too rich to be furnish'd by the Painter, but were bespoke or furnish'd at the cost of the Person who employ'd him; (quos Dominus pingenti prastat.) The other he calls the austere kind: and thus (says he) "Rerum, non Animi pretin excubatur: The Cost, and not the Life and Art, is "fludy'd." He shews, indeed, the care APELLES took to subdue the florid Colours, by a darkening Varnish; ut eadem res (lays he) nimu foridis coloribus Aufteritatem occulte daret. And he fays but a little before, of some of the finest Pieces of APELLES, " That they "were wrought but in four Colours only." So great and venerable was SIMPLICITY held among the Antients, and so certain was the Ruin of all true Elegance in Life or Art, where Simplicity was once quitted and contemn'd. See PLINY, Lib. 35. See also, above, Treatise II. p. 144. in the Notes; and in this third Treatife, p. 222. and freathe, 1222. Thought;

Thought; than fill'd with folid Sense, Sect. 3. and just Imagination.

But notwithstanding this Hazard of our Taste, from a Multiplicity of Reading; we are not, it feems, the least scrupulous in our Choice of Subject. We read whatever comes next us. What was first put into our hand, when we were young, ferves us afterwards for ferious Study, and wife Refearch, when we are old. We are many of us, indeed, so grave as to continue this Exercise of our youthful Gravity thro our remaining Life. The exercifing-Authors of this kind have been above + describ'd, in the beginning of this Treatife. The Manner of Exercise is call'd Meditation, and is of a fort fo folemn and profound, that we dare not fo much as thorowly examine the Subject on which we are bid to meditate. This is a fort of Task-Reading, in which a TASTE is not permitted. How little foever we take of this Diet; 'tis fufficient to give full Exercise to our grave Humour, and allay the Appetite towards folid Refearch and Contemplation. The rest is Holiday, Diversion, Play, and Fancy. We reject all Rule; as thinking it an Injury to our Diversions, to have regard to Truth or Nature: without which, however, no-

[†] Viz. Page 164, 165, &c. Z 4

Part 3 thing can be truly agreeable, or entertaining; much less, instructive, or improving. Thro a certain * Surfeit taken in a wrong kind of ferious Reading, we apply our-felves, with full Content, to the most ridiculous. The more remote our Pattern is from any thing moral or profitable: the more Freedom and Satisfaction we find in it. We care not how Gothick or Barbarous our Models are; what ill-defign'd or monstrous Figures we view; or what false Proportions we trace, or see describ'd in History, Romance, or Fiction. And thus our Eye and Ear is loft. Our Relish or Taste must of necessity grow barbarous, whilft Barbarian Customs, Savage Manners, Indian Wars, and Wonders of the Terra Incognita, employ our leisure Hours, and are the chief Materials to furnish out a Library, which we are bid to fald tears.

THESE are in our present Days, what Books of Chivalry were, in those of our Forefathers. I know not what Faith our valiant Ancestors may have had in the Storys of their Giants, their Dragons, and St. George's. But for our Faith indeed, as well as our Taste, in this other way of reading; I must confess I can't consider it, without Astonishment.

goids :

^{*} See above, Treatise II, pag. 71, 72.

IT must certainly be something else than Incredulity, which fashions the Taste and Judgment of many Gentlemen, whom we hear cenfur'd as Atheists, for attempting to philosophize after a newer manner than has been known of late. For my own part, I have ever thought this fort of Men to be in general more credulous, tho after another manner, than the mere Vulgar. Besides what I have observ'd in Conversation merely with the Men of this Character, I can produce many anathematiz'd Authors, who if they want a true Israelitish Faith, can make amends by a Chinese or Indian one. If they are short in Syria, or the Palestine; they have their full measure in America, or Japan. Historys of Incas or Iroquois, written by Fryars and Missionarys, Pirates and Renegades, Sea-Captains and trufty Travellers, pass for authentick Records, and are canonical, with the Virtuoso's of this fort. Tho Christian Miracles may not so well fatisfy 'em; they dwell with the highest Contentment on the Prodigys of Moorish and Pagan Countrys. They have far more Pleafure in hearing the monstrous Accounts of monstrous Men, and Manners; than the politest and best Narrations of the Affairs, the Governments, and Lives of the wifest and most polish'd People, TIS

Part 3.

'Tis the same Tafte which makes us prefer a Turkifb History to a Grecian, or a Roman; an ARIOSTO to a VIRGIL: and a Romance, or Novel, to an Iliad. We have no regard to the Character or Genius of our Author: nor are so far curious, as to observe how able he is in the Judgment of Facts, or how ingenious in the Texture of his Lyes. For Facts unably related, tho with the greatest Sincerity, and good Faith, may prove the worst fort of Deceit: And mere Lyes, judiciously compos'd, can teach us the 4 Truth of Things, beyond any other manner. But to amuse our-selves with such Authors as neither know how to lye, nor tell Truth, discovers a TASTE, which methinks one shou'd not be apt to envy. Yet so enchanted we are with the travelling Memoirs of any casual Adventurer; that be his Character, or Genius, what it will, we have no fooner turn'd over a Page or two, but we begin to interest our-selves highly in his Affairs. No fooner has he taken Shipping at the Mouth of the Thames, or fent his Baggage before him to Gravefend.

[†] The greatest of Criticks says of the greatest Poet, when he extols him the highest, "That above all others "he understood how TO LYE: "Δεδίδωχε δὲ μά=" λιςα "Ομι ερς καὶ τὰς ἄλλις ψευδη λέγειν ώς δεῖ." ARIST. de Poetica, cap. 24.——See MISC. V. ch. 1. in the Notes.

or Buoy in the Nore, but ftrait our Atten-Sect. 3. tion is earneftly taken up. If in order to his more diffant Travels, he takes fome Part of Europe in his way; we can with patience hear of Inns and Ordinarys. Passage-Boats and Ferrys, foul and fair Weather; with all the Particulars of the Author's Diet, Habit of Body, his perfonal Dangers and Mischances, on Land, and Sea. And thus, full of Defire and Hope, we accompany him, till he enters on his great Scene of Action, and begins by the Description of some enormous Fish, or Beast. From monstrous Brutes he proceeds to yet more monstrous Men. For in this Race of Authors, he is ever compleatest, and of the first Rank, who is able to speak of Things the most unnatural and monstrous.

This Humour our old Tragick Poet feems to have discover'd. He hit our Taste in giving us a Moorish Hero, full fraight with Prodigy: a wondrous Story-Teller! But for the attentive Part, the Poet chose to give it to Woman-kind. What passionate Reader of Travels, or Student in the prodigious Sciences, can refuse to pity that fair Lady, who fell in Love with the miraculous Moor? especially considering with what sutable grace such a Lover cou'd relate the most monstrous Adventures, and satisfy the wondring

Part 3. dring Appetite with the most wondrous Tales; Wherein (fays the Hero-Traveller)

Of Antars vaste, and Desarts idle,
It was my Hint to speak:
And of the Cannibals that each other eat!
The Anthropophagie! and Men whose
Heads

Do grow beneath their Shoulders. These

Wou'd DESDEMONA seriously incline.

SERIOUSLY, 'twas a woful Tale! unfit, one wou'd think, to win a tender Fair-one. It's true, the Poet sufficiently condemns her Fancy; and makes her (poor Lady!) pay dearly for it in the end. But why, amongst his Greek Names, he shou'd have chosen one that denoted the Lady Superstitious, I can't imagine: unless, as Poets are sometimes Prophets too, he shou'd figuratively, under this dark Type, have represented to us, That about a hundred Years after his Time, the Fair Sex of this Island shou'd, by other monstrous Tales, be so seduc'd, as to turn their Favour chiefly on the Persons of the Tale-Tellers; and change their natural Inclination for fair, candid, and courteous Knights, into a Passion for a mysterious Race of black Enchanters: such as of old were said to creep into Houses, and lead captive filly Women.

FITE

'Trs certain there is a very great Affinity between the Passion of Superstition, and that of Tales. The Love of strange Narrations, and the ardent Appetite towards unnatural Objects, has a near Alliance with the like Appetite towards the supernatural kind, such as are call'd prodigious, and of dire Omen. For so the Mind forebodes, on every Sight or Hearing of this kind. Fate, Destiny, or the Anger of Heaven, feems denoted, and as it were delineated, by the monstrous Birth, the horrid Fact, or dire Event. For this reason the very Persons of such Relators or Tale-tellers, with a small help of difmal Habit, futable Countenance and Tone, become facred and tremendous in the Eyes of Mortals, who are thus addicted from their Youth. The tender Virgins, losing their natural Softness, affume this tragick Passion, of which they are highly fusceptible, especially when a futable kind of Eloquence and Action attend the Character of the Narrator. A thousand DESDEMONA's are then ready to present themselves, and wou'd frankly relign Fathers, Relations, Countrymen, and Country it-felf, to follow the Fortunes of a Hero of the black Tribe.

But whatever monstrous Zeal, or superstitious Passion, the Poet might foretel,

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Part 3. tel, either in the Gentlemen, Ladys, or common People, of an after Age; 'tis certain that as to Books, the same Moorish Fancy, in its plain and literal sense, prevails strongly at this present time. Monsters and Monster-Lands were never more in request: And we may often see a Philosopher, or a Wit, run a Tale-gathering in those idle Desarts, as samiliarly as the silliest Woman, or merest Boy.

ONE wou'd imagine that * our Philosophical Writers, who pretend to treat of

s denoted,

* Confidering what has been fo often faid on this Subjest of Philosophy, Learning and the Sister-Arts, after that antient Model which has fince been so much corrupted; it may not be amiss perhaps to hear the Confession of one of the greatest and most learned of Moderns, upon this Head. " Scilicet affensuri ifti funt veterie bus Safientibus, Poeticam The assuvoted the oldosopias eval overan, severissima Philosophia contubernalem esse; quos videmus omni cura morum postbabita, qua vera Philoof Jophia est, in nescio quibus argumentatiunculis, in nugis sophisticis, in puerilibus argutiolis, xolois denique onparios " The Danskonie, quod sua jam etate Euphrades Themiftius conquerebatur, summam sapientiam ponere! Seilicet facundia PERSII virile robur, aut recondita illa eruditio es capiet, quibus pristinam barbariem mordions retinere, dy in Antiquitatie totim ignoratione versari, potius " videtur esse ac melius, quam possessionem literarum, olim of fimili concordia extinctarum, memoria verò patrum magno "Dei immortalis beneficio in lucem revocatarum ex altà homi-" num oblivione, sibi vindicare, de pro sua quemque virili posteris asserere! * * * * * * * Scribit verd ARR I-"ANUS, sapientissimum senem illum EPICTETUM, impietatis in Deum eos insimulasse, qui in Philosophia studiis 66 THY

of Morals, shou'd far out-do mere Poets, Sect. 3. in recommending Virtue, and representing what was fair and amiable in humane

" the ata yearship divaple, five Setmonis cutum tanguam " rem levem afpernarentur : quoniam quidem, aiebat vir di-" vinus, बेजर्डिंड इंडम बेम्प्रेट्र ने ने कि के के कि के कार के कार " ud Cer. En Germanum Philosophum! En vocem auream! " Nec minus memorabile Synefii Philosophi prastantissimi va-" ticinium trifti eventu confirmatum, quod multo ante ab ipfo " est editum, cum rationem fludiorum similiter perverti ab " equalibus fuis cerneret. Difputans enim contra cos qui ad " sandissima Theologia studia Infantiam & Sophisticen pro so-" lida eruditione afferrent, fatidicam hanc quasi sortem edidit. " Kirdby G, inquit, eis acousor riva oxuagias epercoorlas the er 785 Alag Sassival. Periculum est ne bujusmodi bomines in " abyffum quamdam ineptiarum delapfi penitus corrumpantur. " Utinam defuisset buic Oraculo fides. Sed profecto, depra-" vationi illi, fo hujus Scientiarum Regina, do omnium alia-" rum, que posted accidit, occusionem quidem Gotthorum & " Alanorum invasiones prabuerunt : at eausa illius profior as " vera est, ratio studiorum perversa, de in liberalibus Disci-" plinis prava Institutio, ac Linguarum simul de universa " literature melioris ignoracio. * * * * * Atqui non in eum " certe finem viri magni de pracepta de exempla virtutum " memoria commendata ad posteros transmiserunt, ut ad ina-" nem aurium oblectationem, vel jactationem vandm inutilis " eruditionis, ea cognosceremus: verum ut suis nos lucubra-" tionibus excitarent ad effodienda & in allum producenda " RECTI HONESTIque semina; que chm à Natura " accepissemus, vitiis tamen circumfusa, de tantum non obruta, " fic in noffris animis, nisi cultura melior accedat, latent, " quasi in altum quendam serobem penitus defossa. Hue spec-" tant tot illa Volumina que de Morali Disciplina Philosophi " confecerunt. Tendit eodem & Græcorum Latinorumque " Poetarum pleraque manus; sed itineribus diversis. Quot
" sunt enim Poetarum genera (sunt autem quamplurima) tot " fere diverticula de viarum ambages eo ducentium." IS.CA-SAUB. in Prafatione Commentarii ad Pers. See above, pag. 190, 191, &c. and 207, 208, 286. and 298, 299. and 333, &c. and 338, &c. And below, MISC. II. chap. 1. at the latter end, and chap. 2. latter part. And MISC. IV. chap. 1. in the Notes. And MISC. V. chap. 1. the latter part, in the Notes.

Actions.

Part 3. Actions. One wou'd imagine, that if they turn'd their Eye towards remote Countrys (of which they affect fo much to speak) they shou'd search for that Simplicity of Manners, and Innocence of Behaviour, which has been often known among mere Savages; e'er they were corrupted by our Commerce, and, by fad Example, instructed in all kind of Treachery and Inhumanity. 'Twou'd be of Advantage to us, to hear the Causes of this strange Corruption in our-selves, and be made consider of our Deviation from Nature, and from that just Purity of Manners which might be expected, especially from a People so assisted and enlighten'd by Religion. For who wou'd not naturally expect more Justice, Fidelity, Temperance, and Honesty, from Christians, than from Mahometans, or mere Pagans? But so far are our modern Moralists from condemning any unnatural Vices, or corrupt Manners, whether in our own or foreign Climates, that they wou'd have VICE it-self appear as natural as VIRTUE; and from the worst Examples, wou'd represent to us, "That all Actions " are naturally indifferent; that they have " no Note or Character of Good, or Ill, " in themselves; but are distinguish'd by " mere FASHION, LAW, or arbitrary " DECREE." Wonderful Philosophy! rais'd from the Dregs of an illiterate mean kind

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kind, which was ever despis'd among the Sect. 3.
great Antients, and rejected by all Men
of Action, or sound Erudition; but, in
these Ages, imperfectly copy'd from the
Original, and, with much Disadvantage,
imitated, and assum'd, in common, both
by devout and indevout Attempters in
the moral kind.

SHOU'D a Writer upon Musick, addreffing himself to the Students and Lovers of the Art, declare to 'em, " That " the Measure or Rule of HARMONY " was Caprice or Will, Humour or Fashion;" 'tis not very likely he shou'd be heard with great Attention, or treated with real Gravity. For HARMONY is Harmony by Nature, let Men judg ever so ridiculoufly of Musick. So is Symmetry and Proportion founded still in Nature, let Mens Fancy prove ever so barbarous or Gothick, in their Architecture, Sculpture, or what-'Tis the same ever other designing Art. case, where Life and MANNERS are concern'd. The fame Numbers, Harmony, and Proportion have place in MORALS; and are discoverable in the Characters and Affections of Mankind; in which are lay'd the just Foundations of an Art and Science, fuperiour to every other of human Practice and Comprehension.

Vol. I.

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Part 3: This, I suppose therefore, is highly necessary, that a Writer shou'd comprehend. For Things are stubborn, and will not be as we fancy 'em, but as they stand in Nature. Now whether the Writer be Poet, Philosopher, or of whatever kind; he is in truth no other than a Copist after NATURE. His Stile may be differently futed to the different Times he lives in, or to the different Humour of his Age or Nation: His Manner, his Drefs, his Colouring may vary. But if his Drawing be uncorrect, or his Design contrary to Nature; his Piece will be found ridiculous, when it comes thorowly to be examin'd. For Nature will not be mock'd. The Prepossession against her can never be very lasting. Her Decrees and Instincts are powerful. She has a strong Party abroad; and as strong a one within our-selves: And when any Slight is put upon her, she can foon turn the Reproach, and make large Reprifals on the Tafte and Judgment of her Antagonists.

WHATEVER Philosopher, Critick, or Author is convinc'd of this Prerogative of Nature, will easily be persuaded to apply himself to the great Work of reforming his TASTE; which he will have reason to suspect, if he be not such a one as has deliberately endeavour'd to frame it by the just Standard of Nature. Whether this be his Case,

Cafe, he will eafily discover, by appeal-Sect. 3. ing to his Memory. For Custom and Fashion are powerful Seducers: And he must of necessity have fought hard against these, to have attain'd that Justness of Taste, which is requir'd in one who pretends to follow Nature. But if no fuch Conflict can be call'd to mind; 'tis a certain Token that the Party has his Tafte very little different from the Vulgar. And on this account he shou'd instantly betake himself to the wholesom Practice recommended in this Treatife. He shou'd fet afoot the powerfullest Facultys of his Mind, and affemble the best Forces of his Wit and Judgment, in order to make a formal Descent on the Territorys of the Heart: refolving to decline no Combat, nor hearken to any Terms, till he had pierc'd into its inmost Provinces, and reach'd the Seat of Empire. No Treatys shou'd amuse him; no Advantages lead him afide. All other Speculations shou'd be suspended, all other Mysterys resign'd; till this necessary Campaign was made, and these inward Conflicts learnt; by which he wou'd be able to gain at least fome tolerable Infight into himself, and Knowledg of his own natural Principles.

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> IT may be thought, perhaps, that notwithstanding the particular Advice we A a 2 have

Part 3. have given, in relation to the forming of a Taste in Characters and Manners; we are still defective in our performance, whilst we are silent on supernatural Cases, and bring not into our Consideration the Manners and Characters deliver'd to us in Holy Writ. But this Objection will soon vanish, when we consider, that there can be no Rules given by human Wit, to that which was never humanly conceiv'd, but divinely dictated, and inspir'd.

For this Reason, 'twou'd be in vain for any Poet, or ingenious Author, to form his Characters, after the Models of our facred Penmen. And whatever certain Criticks may have advanc'd concerning the Structure of a Heroick Poem of this kind; I will be bold to prophefy, that the Success will never be answerable to Expectation.

History we have both Leaders, Conquerors, Founders of Nations, Deliverers, and Patriots, who, even in a human Sense, are no way behind the chief of those so much celebrated by the Antients. There is nothing in the Story of ÆNEAS, which is not equal'd or exceeded by a Joshua or a Moses. But as illustrious as are the Acts of these sacred Chiefs, 'twou'd be hard to copy them in just Heroick. 'Twou'd

'Twou'd be hard to give to many of 'em Sect. 3. that graceful Air, which is necessary to render 'em naturally pleasing to Mankind; according to the Idea Men have of Heroism, and Generosity.

Notwithstanding the pious Endeavours which, as devout Christians, we may have us'd in order to separate ourselves from the Interests of mere Heathens, and Insidels; notwithstanding the true pains we may have taken, to arm our Hearts in behalf of a chosen People, against their neighbouring Nations, of a salfe Religion, and Worship; there will be still found such a Partiality remaining in us, towards Creatures of the same Make and Figure with our-selves, as will hinder us from viewing with Satisfaction the Punishments inslicted by human Hands on such Aliens and Idolaters.

In mere Poetry, and the Pieces of Wit and Literature, there is a Liberty of Thought and Easiness of Humour indulg'd to us, in which perhaps we are not so well able to contemplate the Divine Judgments, and see clearly into the Justice of those Ways, which are declar'd to be so far from our Ways, and above our highest Thoughts or Understandings. In such a Situation of Mind, we can hardly endure to see Heathen treated as Heathen; and the Faithful

Part 3. Faithful made the Executioners of the Divine Wrath. There is a certain perverse Humanity in us, which inwardly relifts the Divine Commission, the ever so plainly reveal'd. The Wit of the best Poet is not fufficient to reconcile us to the Campaign of a Joshua, or the Retreat of a Moses, by the affiftance of an Egyp-TIAN Loan. Nor will it be possible, by the Muses Art, to make that Royal Hero appear amiable in human Eyes, who found fuch favour in the Eye of Heaven. Such are mere human Hearts; that they can hardly find the least Sympathy with that only one which had the Character of being after the Pattern of the ALMIGHTY's.

'T is apparent therefore that the Manners, Actions and Characters of Sacred Writ, are in no wife the proper Subject of other Authors than Divines themselves. They are Matters incomprehensible in Philosophy: They are above the Pitch of the mere human Historian, the Politician, or the Moralist; and are too sacred to be submitted to the Poet's Fancy, when inspir'd by no other Spirit than that of his profane Mistresses, the Muses.

I Shou'd be unwilling to examine rigorously the Performance of our * great

^{*} MILTON.

Poet, who fung so piously the Fall of Man. Sect. 3. The War in Heaven, and the Catastrophe of that original Pair from whom the Generations of Mankind were propagated, are Matters fo abstrusely reveal'd, and with fuch a refemblance of Mythology, that they can more easily bear what figurative Construction or fantastick Turn the Poet may think fit to give 'em. But shou'd he venture farther, into the Lives and Characters of the Patriarchs, the holy Matrons, Heroes and Heroines of the chosen Seed: shou'd he employ the facred Machine, the Exhibitions and Interventions of Divinity, according to Holy Writ, to support the Action of his Piece; he wou'd foon find the Weakness of his pretended Orthodox Muse, and prove how little those Divine Patterns were capable of human Imitation, or of being rais'd to any other Majesty, or Sublime, than that in which they originally appear.

THE Theology, Or THEOGONY, Of the Heathens cou'd admit of such different Turns and figurative Expressions, as suted the Fancy and Judgment of each Philosopher or Poet. But the Purity of our Faith will admit of no such Variation. The Christian THEOLOGY; the Birth, Procedure, Generation, and personal Distinction of the DIVINITY, are Mysterys only to be determin'd by the initiated, or ordain'd;

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Part 3. dain'd; to whom the State has affign'd the Guardianship and Promulgation of the Divine Oracles. It becomes not those who are un-inspir'd from Heaven, and un-commission'd from Earth, to search with Curiofity into the Original of those Holy Rites and Records, by Law establish'd. Shou'd we make fuch an Attempt; we shou'd in probability find the less Satisfaction, the further we prefum'd to carry our Speculations. Having dar'd once to quit the Authority and Direction of the Law, we shou'd easily be subject to Heterodosy and Errour, when we had no better Warrant left us for the Authority of our facred SYMBOLS, than the Integrity, Candour, and Difinterestedness of their Compilers, and Registers. How great that Candour and Difinterestedness may have been, we have no other Historys to inform us, than those of their own licensing or composing. But busy Persons, who officiously search into these Records, are ready even from hence to draw Proofs very disadvantageous to the Fame and Character of this Succession of Men. And Persons moderately read in these Historys, are apt to judg no otherwise of the Temper of antient Councils, than by that of later Synods and modern Convocations.

> WHEN we add to this the melancholy Consideration of what Disturbances have been

been rais'd from the Disputes of this kind: Sect. 3. What Effusion of Blood, what Devastations of Provinces, what Shock and Ruin of Empires have been occasion'd by Controversys, founded on the nicest Distinction of an Article relating to these Mysterys; 'twill be thought vain in any Poet, or polite Author, to think of rendring himself agreeable, or entertaining, whilst he makes such Subjects as these to be his Theme.

But the the Explanation of fuch deep Mysterys, and religious Dutys, be allotted as the peculiar Province of the Sacred Order; 'tis presum'd, nevertheless, that it may be lawful for other Authors to retain their antient Privilege of instructing Mankind, in a way of Pleafure, and Entertainment. Poets may be allow'd their Fictions, and Philosophers their Systems. 'Twou'd go hard with Mankind, shou'd the Patentees for Religion be commission'd for all Instruction and Advice, relating to Manners, or Conversation. The Stage may be allow'd to instruct, as well as the Pulpit. The way of Wit and Humour may be ferviceable, as well as that of Gravity and Seriousnes: And the way of plain Reason as well as that of exalted Revelation. The main Matter is to keep these Provinces distinct, and fettle their just Boundarys. And on this account it is that we have endeavour'd Vol. I. Bb

Part 3. deavour'd to represent to modern Authors the Necessity of making this Separation justly, and in due form.

'Two u'o be fomewhat hard, methinks, if RELIGION, as by Law establish'd, were not allowed the fame Privilege as HERAL-DRY. Tis agreed on all hands, that particular Persons may design or paint, in their private Capacity, after what manner they think fit: But they must blazon only as the Publick directs. Their Lyon or Bear must be figur'd as the Science appoints: and their Supporters and Crest must be fuch as their wife and gallant Ancestors have procur'd for 'em. No matter whether the Shapes of these Animals hold just Proportion with Nature. No matter tho different or contrary Forms are join'd in one. That which is deny'd to Painters, or Poets, is permitted to HERALDS. Naturalifts may, in their separate and distinct Capacity, inquire, as they think fit, into the real Existence and natural Truth of Things: But they must by no means dispute the authoriz'd Forms. Mermaids and Griffins were the Wonder of our Forefathers; and, as fuch, deliver'd down to us by the authentick Traditions and Delineations above-mention'd. We ought not fo much as to criticize the Features or Dimensions of a Saracen's Face, brought by our conquering Ancestors from the holy Wars;

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Wars; nor pretend to call in question the Sect. 3
Figure or Size of a Dragon, on which the History of our national Champion, and the Establishment of a high Order, and Dignity of the Realm, depends.

Bur as worshipful as are the Persons of the illustrious Heralds CLARENCIEUX. GARTER, and the rest of those eminent Sustainers of British Honour, and Antiquity; 'tis to be hop'd that in a more civiliz'd Age, fuch as at prefent we have the good fortune to live in, they will not attempt to strain their Privileges to the fame height as formerly. Having been redue'd by Law, or fettled Practice, from the Power they once enjoy'd, they will not, 'tis presum'd, in desiance of the Magistrate and Civil Power, erect anew their Stages, and Lists, introduce the manner of civil Combats, fet us to Tilt and Turnament, and raise again those Defiances, and mortal Frays, of which their Order were once the chief Managers, and Promoters.

TO CONCLUDE: The only Method which can justly qualify us for this high Privilege of giving Advice, is, in the first place, to receive it, our-selves, with due Submission; where the Publick has vouchsaf'd to give it us, by Authority.

And

art 3. And if in our private Capacity, we can have Refolution enough to criticize ourfelves, and call in question our high Imaginations, florid Defires, and specious Sentiments, according to the manner of So-LILOQUY above prescrib'd; we shall, by the natural course of things, as we grow wifer, prove less conceited; and introduce into our Character that Modesty, Condescension, and just Humanity which is essential to the Success of all friendly Counsel. and Admonition. An honest Home-PHI-LOSOPHY must teach us the wholesom Practice within our-selves. Polite Reading, and Converse with Mankind of the better fort, will qualify us for what remains.



The End of the First Volume.

is sometime in our letters w

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